The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XXXIX. WHOLE NUMBER, 1288.] NEW YORK, NOVEMBER 22, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows :—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH——8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

NOVEMBER.

25	Twenty-fifth Sunday after Trinity.
30	St. Andrew's Day.

DECEMBER.

2	ADVENT SUNDAY.
9	Second Sunday in Advent.
16	Third Sunday in Advent.
19	Ember Day.
21	St. Thomas's Day.
	Ember Day.
22	Ember Day.
23	Fourth Sunday in Advent.
25	CHRISTMAS DAY.
26	St. Stephen's Day.
27	St. John Evangelist.
28	Holy Innocents.
30	First Sunday after Christmas.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

November 25th.—TWENTY-FIFTH SUNDAY AFTER TRINITY.—E., St. John's, Troy.

December 1st, Saturday.—A. M., Church of the Holy Communion, New York, Special Ordination.

December 2d.—ADVENT SUNDAY.—A. M., Church of the Redeemer, Yorkville. P. M., St. James', Fordham, West Farms, Westchester county.

December 9th.—SECOND SUNDAY IN ADVENT.—A. M., Church of the Annunciation, New York.

December 11th, Tuesday.—A. M., St. George's, Schenectady, Northern Convocation.

December 13th, Thursday.—A. M., Annandale, Red Hook. P. M., Myersville, Red Hook.

December 16th.—THIRD SUNDAY IN ADVENT.—A. M., General Theological Seminary.

December 23d.—FOURTH SUNDAY IN ADVENT.—A. M., New York, Stated Ordination. P. M., Church of the Transfiguration.

January 6th.—EPIPHANY.—A. M., St. Michael's, Brooklyn.

January 13th.—FIRST SUNDAY AFTER EPIPHANY.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

Pennsylvania.—(*From our own Correspondent.*)—In what, a few years ago, was the southern part of Philadelphia, there is situate the Church of the "Holy Evangelists." The building is a very poor one indeed, and the accommodations which it affords for the due celebration of the divine service, and the administration of the Holy Sacraments, are of the very worst type. It is, however, in the midst of a dense population, though of that sort on which it is very hard work to make any impression. This church has been under the care of several rectors, who have had what may be termed various success. It has for a short time been in the charge of a very energetic man, who seems to be going at his work in real earnest. He is busily engaged among the people of the district, and is looking up many of those who, from some cause or other, have been allowed to let slip the hold they had acquired on the Church's direction. The old church is to be abandoned, I learn, and a new one erected, not very far from the existing one, on a very eligible site. This church was, when I first knew it, a *free church*. It has become a *pew church*. The new rector, finding how great a hindrance to his work this pew system is, is very desirous that the new church shall be every whit *free*. This, certainly, is very commendable. He is anxious, of course, I may say, to obtain aid in the building of his new church, and with the understanding that, if the means can be raised for the purpose, it shall be *free*, free for ever. The approbation of the diocesan, and of some clergymen, has been obtained. But,—"But me no buts, in such a case," say you, gentle reader? Well, I had rather not, but still there must be a but, and I must go on and say—but—there is a crusade begun in this good town against free churches. Sermons are preached, openly and plainly, decrying them, and declaring the lawfulness and the benefits of the opposite sort. Others are preached extolling the existing fashion as the one that has done so much for winning and securing the affections of the intellectual and the refined portions of the community, who, but for that, I am led to understand, would never have been made members of the various corporations and bodies calling themselves parishes. Now, at this time of day, this is rather strange. In this nineteenth century, with all its notions of progress and improvement, it does seem to some minds strange that such miserable notions should be cherished in men's thoughts, and still more strange that, among us, they should be openly avowed and advocated. We, who start on the principle that all men are equal, and therefore equally entitled to the pursuit of happiness and knowledge, should be the last to take up any system, which, of necessity, debars by far the largest portion of those about us from any opportunity to obtain the knowledge of heavenly things, or to pursue the way to happiness beyond the present. Such undoubtedly has been the effect of the pew system, and such it will, as surely, continue to be. But, then, reader ours, you may be one of those who have gotten to think that as all excellence is attained, now-a-days, by the division of labour, as it is called, we must apply this wonder-working principle to Church matters as well as to everything else. It is far more than probable that you would start at the sound of your own pen, or shrink back at the appearance of the words, were you to sit down and write—"The Church answers admirably for lawyers, for men of letters, for physicians, for men of large fortune, for ladies and gentlemen. Its quiet and solemn ways suit them, chime in with their usual modes of thinking and acting, its music is in accordance with their tastes, and its mellifluent preachers do not startle them from their proprieties. The meeting-house will be found best suited to the poor, the ignorant, the hard working, the forsaken, the forlorn, and the outcast. They would not be at home among our silks and furs, or walking over our richly carpeted passages, or sitting in our luxuriously stuffed and cushioned pews. They cannot understand our learned divines, they cannot join in our genteelly whispered responses, they are not educated in a way to appreciate the strains of 'Norma,' or 'Zampa,' when nicely adapted as hymn tunes, or interludes, or voluntaries." Yes, gentle reader, we cannot think you so far gone, so far left to yourself, as not to start alarmed at such plain words. Ask yourself, however, if, when you have been defending, in thought or word, this odious pew system, you have not been allowing such thoughts to pass through, and some times to rest in, your mind. Nor is it much to be wondered at, perhaps, that such thoughts should present themselves, or be indulged when so presented. Everything about seems to speak this language. Churches built on what is called speculation, the money advanced by men who wish to improve the adjacent property, and, when built, a large portion of the advance "taken out" in pews, at a set valuation, and that so high as utterly to exclude any but the very well-to-do from becoming purchasers. Nay more, you may even have seen the pews which, with considerable parade, were, at first, assigned to the less favoured of fortune, one by one occupied by the rich purchaser, until no spot was left for them at all; or you have seen the humble, but devout worshipper, who was willing to pay his rental, but could not pay the purchase money, ousted to admit the purchaser of a place to lounge or sit in, but who cared not one whit more for the church and her services than he did for his box at the theatre or his "secured seats" in the concert room. No, it is not much to be wondered at that such unhallowed, we had almost said, blasphemous thoughts, crowd into your mind. Now and then some one rises up who is willing to brave the obloquy sure to be heaped on him who ventures to act in opposition to this hateful system. One such has been in the midst of the pewed and becushioned churches of Philadelphia—an aged and amiable man, whose last years were devoted to an endeavour to do his Master's work in the way that his conscience told him he ought to follow. Those last years were years of much trouble. He was not sustained. Those about him thought that, by his course, he meant to rebuke them. They took every opportunity to deride his efforts, to predict his failure, and to damp his own ardour and that of his friends. He was laid at his rest, and then all his toil was indeed thrown away, for new men brought new measures, or, as they would say, brought back the old measures which he had striven hard to uproot, and supplant with those that he deemed more for God's glory and the eternal benefit of those about him. So it is still; our young friend, who is so manfully trying to walk in a similar path, may expect a similar treatment, and that, too, where he ought to look for other things. Still we say to him, "Go on, you work for God and His Son. Go on, you are striving against the prince of this world, in battling for Christ's poor. Go on, in His might who says, 'My strength is made perfect in weakness.'"

The Rt. Rev. the Bishop of the diocese calls attention to a statement recently received by him in relation to the Church Hospital in Philadelphia. By this it appears that the whole cost of maintaining the Hospital the past twelvemonths has been $5,750, which hardly varies from that of the preceding year. Its present income from investments and annual subscriptions amounts to $3,153. Showing a deficit in the sum necessary for its *economical* support of $2,500. During the year 1854, the benefactions to the Hospital were as follows:—New contributions, $4,022; annual subscribers, $120; Thanksgiving collections, $2,139: total, $6,271. During the present year there has been received—new contributions, $355; annual subscribers, $50: total, $405; which exhibits a falling off from last year, in these sources of income, of $3,737. In consequence of these meagre receipts, the revenue of the Hospital has been inadequate for its support, and it has been necessary to avail of funds which should have become permanent sources of income. The inferences from the above *exhibit* are obvious. If the offerings, this year, prove to be less liberal than those of last Thanksgiving Day, there will be a positive diminution of the capital of the Hospital, and a necessary curtailment of its beneficent work.

FREE MISSION, BOONE STREET, SOUTHWARK.—We have received (says the *Episcopal Recorder*) a very interesting appeal from the Rev. G. A. Latimer, assistant minister of St. Paul's, and missionary at this very promising station, which we regret we are not now able to give in full. The following extracts will show how deserving the movement is of support:—

On last New Year's day a suitable room was searched for, in which to hold our schools, but none being found, we resolved to hold on where we were, and shortly after, we rented the building for $100 per annum, payable quarterly, in advance. Our school increased to 153 scholars and 8 teachers. On Sunday, February 25, we held our first Evening Service, at which time there were present 20 adults and 20 children. Since this, there has been service every Sunday evening, without fail. On March 6th, was commenced a Tuesday evening Lecture, (about 70 present,) ever since which time there has been faithfully kept up one stated weekly meeting for Divine Service, with the exception of about one month. From the 21st of June there has been a teachers' meeting, every other week, at the house of the missionary. About the middle of July, the teachers formed themselves into committee of the whole, and put about $90 worth of improvements on the place, which did not really cost over $10. Such was the interest taken in the mission by these teachers, that we were enabled to clear the second story of the rubbish, &c., stored away there, and to have that room for the school, while the first floor would be held strictly for church services. Since then our scholars have increased in numbers so greatly, that it was found necessary to separate those who could not read, and with them form an infant school, on the first floor. The mission at the present time is in a very prosperous and exceedingly interesting condition. There are 132 names of children on our roll, and 13 teachers. The attendance on our weekly service and lecture is scarcely ever less than 40, while that of Sunday has been over 150, which, with about 50 persons more, would crowd our room. Our friends who have known our mission from the beginning, have been surprised at the rapid, yet steady progress from small beginnings, through such great difficulties, to the glorious prospects now in view. Already there are two of our elder female members desirous of Confirmation. The missionary has paid about 100 visits to the families residing in the neighbourhood, and baptized 14 children. There have been distributed among the poor of our mission, about two hundred pieces of clothing, which were kindly furnished by members of St. Paul's, and other friends, to whom we would return our sincere and hearty thanks. Here, then, is the nucleus of a church.

A correspondent of the *Southern Churchman* gives the following interesting data of the early condition of the Church in Pennsylvania:—In 1784, there were 25 parishes in the State; in Philadelphia, 5; around Philadelphia, south of the Blue Mountains, 17; and in the middle portion of the State, 3. In 1845, (the year of Bishop Potter's Consecration,) there were 199 parishes, located as follows: in Philadelphia, 29; around Philadelphia, south of the Blue Mountains, 35; in Schuylkill coal region, 25; in the middle portion, 8; and in the western, 22. It appears from the address given by the Bishop at the Convention that during the last ten years he has officiated in public on 2,284 occasions, 1,002 of which the rite of Confirmation was administered. Whole number confirmed, 8,600. During the same period he has consecrated 50 churches, admitted 65 candidates to the Diaconate, 261 deacons to the Priesthood, preached 1,700 sermons, baptized 154 infants and adults, and administered the Communion 219 times.

Massachusetts.—The opening missionary meeting of the season, in this diocese, was held in Trinity Church, Boston, the Right Rev. the Bishop presiding. At the conclusion of the devotional services, addresses were made by the Bishop, the Rev. Dr. Wayland, of Roxbury, and the Rev. Messrs. Smith, Smithett, and Randall. The attendance was small, and the collection taken up in behalf of diocesan missions seems to have been far from satisfactory. The *Christian Witness* complains that "for some reason or other, there is a most lamentable want of interest among the Churchmen of this diocese, in respect to the matter of missions within our own borders. This is seen in the small amount contributed for their support. Whether this lack of interest may be justly attributed to a want of knowledge of facts, or a want of love for souls, we shall not undertake to say. Certain it is, that from some cause there is a sad deficiency on the part of the Churchmen in Massachusetts, in the work of extending the Church of their affections among the people of this Commonwealth. There is, we are aware, a feeling on the part of some, that the people of this State are abundantly provided for, in all that appertains to a preached gospel. On this point we are constrained to say that they 'err in judgment.' There is a good deal of preaching in this favoured land, which is not the Gospel of the Lord Jesus Christ. There are a good many men called ministers, who do not preach '*Christ crucified;*' and multitudes of people, who are not taught the way of salvation. The multiplicity of meeting houses are no sure signs of an abundant provision for the spiritual wants of a perishing people." It is gratifying to find that so healthful a feeling prevails on the subject of Domestic Missions in the diocese of Massachusetts. "It is true," as the writer, above quoted, goes on to observe, "that the soil of Massachusetts has indeed proved a very hard soil for Episcopacy, but it is also true, that time and grace has mellowed it marvellously, so that now it is among the most promising of any in this Union. At this very hour there are openings for the Church, which are highly promising, where our Apostolic institutions are not only needed, but *wanted;* where the people not only have no objection to the introduction of the services of our Church, but who really desire them, and are willing to do what they can to sustain them." The reports of missionary labour are, however, on the whole, cheering. At Sandwich a parish has been organized, services being held every fortnight at least. The Diocesan Board are, as yet, free from expense as regards this station, the duty of support having been assumed by members of the Southern Association. At Haverhill services have been held for about three months. The Rev. Mr. Brown, late of St. Louis, is in charge of the station, the expense of which has been assumed by the Eastern Missionary Association. At Newton Corner services are held on every Sunday evening. A parish has been organized, and a sum has already been subscribed by the inhabitants, among whom are many Church families, to defray the incidental expenses of the parish, with a considerable fund towards the support of a missionary, in addition. A parish has also been organized at Melrose.

CONSECRATION OF ST. JOHN'S CHURCH, EAST BOSTON.—This church was consecrated to the worship and service of the Ever Blessed Trinity, by the Right Rev. the Bishop of the diocese, on Tuesday, the 13th inst. The Deed of Donation was presented to the Bishop, and read by Mr. W. H. Calrow, of the Vestry. The Sentence of Consecration was read by the Rev. George Leeds, of St. Peter's Church, Salem. The Rev. Messrs. Allen, Randall, Smith, and Mason, said Morning Prayer, and the Bishop celebrated the Holy Communion, supported by the Rev. A. H. Vinton, D. D. The Bishop also preached the sermon, taking for his text Ps. lxxiv. 4: "Blessed are they that dwell in Thy house." In addition to those already mentioned, the following clergy were present:—The Rev. Messrs. Bartlet, Byrne, Chase, Drown, Field, Fales, Greene, Packard, Richmond, and Smithett.

The Bishop has addressed a pastoral letter to the parochial clergy and the laity of the diocese of Massachusetts, drawing attention to a subjoined statement and appeal of the Domestic Committee of the General Board of Missions, and expressing the hope that the clergy will be faithful in presenting this cause to the "congregations committed to their charge," and that the people will generously respond with their contributions, as God has given them ability. "The only ground of hope for this, or for any country," the Bishop goes on to say, "is to be found in the fact that it is a country honouring God, and living in obedience to His most holy word. And, for the promotion of such a character in the population, what will avail but the extension of those ordinances of divine appointment, upon which the Spirit's blessing is promised? May the Lord open the hearts of all among us to do 'liberal things!'"

Ohio.—The Rt. Rev. the Bishop of the diocese, recently consecrated to the glory and worship of Almighty God the new Church of St. Mary, Hillsborough. The Instrument of Donation and the Sentence of Consecration were read by the rector, the Rev. N. H. Schenck, who was assisted in the Morning Service by the Rev. R. Gray. The Holy Communion was celebrated by the Bishop, who also preached the sermon. Evening Prayer was said at half past seven P. M., when four persons were confirmed, making seventeen confirmed in the parish during the year. At both the Morning and Evening Services the rector administered the Holy Sacrament of Baptism,—in all, to nine persons. St. Mary's is a stone church, and consists of chancel and nave, with sacristy and south porch. It was erected at a cost of $7,000, while the lot and a rectory amount to $3,100, making in all $10,100. It was not until November, 1853, that the Church had established services in Hillsborough.

Michigan.—We have received the Journal of the Twenty-first Annual Convention of the Church in the diocese of Michigan. A report of this Convention has already appeared in our columns under date of June 14, and it will only be necessary to draw attention to a few points that had not then come to our notice.

The Bishop's address is long and interesting, and contains a record of twelve months' arduous and exhausting labour. On the 19th of August, the Bishop preached in St. Mark's Church, Grand Rapids, and confirmed thirty-nine persons. At this time, also, he had intended to consecrate the church at Plainfield, but was prevented by a severe and sudden attack of sickness. In February, he was present and assisted in the consecration of the Rev. H. Lee, D. D., in St. Luke's Church, Rochester, N. Y., as Bishop of the diocese of Iowa. In November, he was present at and assisted in the consecration of the Rev. Horatio Potter, D. D., in Trinity Church, New York, as the Provisional Bishop of this diocese. "It was a sad and melancholy pleasure," he continues, "to unite in these holy services. I could not but call to mind the eminent man who had so lately in that place been consecrated to the like office, and who had crowded the work of years into the short space allotted to him, and who had so nobly fallen in the cause of his Master. The death of but few men in the Church was so deeply and widely felt as his. By his kindness and courtesy and faithfulness he had brought to his aid the whole diocese, and all rejoiced at the supervision of such a pastor. While I deplored his removal, I could not but feel overwhelmed with thankfulness to God that the diocese, by His guiding hand, had chosen such a successor; a man of well known and tried principles; a Christian of deep and fervent piety, and with such experience in the duty of the ministry as to fit him for ruling well the household of Christ." January 25, he preached in the Mariner's Church, Detroit, and ordained the Rev. Charles E. Beardsley to the Priesthood. In March, he preached in St. Luke's Church, Ypsilanti, and confirmed six persons. In April, he preached, and confirmed eight persons in St. Andrew's Church, Ann Arbor. Sunday, March 18, he preached in Brooklyn, in the morning and evening, and in the afternoon at the Junction, four miles distant. In the evening, at Brooklyn, the missionary, the Rev. Wm. N. Lyster, baptized three adults, and the Bishop confirmed eight persons. March 20, the Bishop preached in St. Thomas' Church, Battle Creek, and ordained Mr. William Kelley, late a Methodist preacher, as a deacon; and Mr. William King, to the like office; the latter under the new canon for the ordination of deacons; and confirmed three persons. Sunday before Easter, confirmed twenty-seven persons, in St. Paul's Church, Detroit; six of whom were from the Mariner's Church. April 5, (Good Friday,) preached, and confirmed twelve persons, in Christ Church, Detroit; two of whom were from St. Paul's parish. April 17, preached, and confirmed two persons, in Trinity Church, Monroe. This parish is now under the charge of the Rev. Mr. Bramwell, late of the diocese of New York. It is increasing under his faithful labours. April 18, preached, and confirmed nine persons, in Christ Church, Adrian. April 19, preached in St. Peter's Church, Tecumseh, and in St. John's, Clinton, in the evening, and confirmed one person. May 15, preached in Trinity Church, Marshall, and confirmed seven persons. May 16, preached in St. Paul's Church, Jackson, and confirmed six persons. May 17, preached, and confirmed seven persons, in Grace Church, Jonesville, and in the afternoon of the same day at Hillsdale. May 22, preached in Zion Church, Pontiac, and confirmed six persons. May 23, preached in St. Paul's Church, Flint, and confirmed twenty persons. Sunday, May 30, preached in Saginaw City, and confirmed four persons. The following changes have been made in the diocese during the past year:—The Rev. Darius Barker, long a faithful missionary, has been transferred to the diocese of Ohio; the Rev. Caleb I. Bruce, to the diocese of Indiana; the Rev. Messrs. Dooley, Kelly, King, and Staples have been added to the diocese. The following persons are candidates for Holy Orders:—Messrs. Pritchard, Holly, Fellows, and Banwell. In conclusion, the Bishop earnestly urges upon all, and especially the clergy, to give increased attention to the subject of domestic missions. "We have been thrown," he adds, "in a great degree upon our own resources to extend and build up the Church in this large diocese. We receive but nine hundred dollars from the Committee of Domestic Missions, to aid us in proclaiming the Gospel of Christ. It has been of but little service to us, and only tended to discourage us in our efforts. The whole upper Peninsula is destitute of ministerial services, and thousands are scattered along the shores of Lake Superior, who have been brought up in our Mother Church, and who have never heard the prayers of our Church since they have left their homes. This has given me no little sorrow, as I know of no way to remedy it, I having failed to receive an appropriation from our Missionary Board. I would here give notice that it is my intention to discontinue the missionary appropriation to those stations that have been on the list more than five years, as there are so many new points now presented; and if the old ones cannot now be sustained by the exertions of the people, it is better to abandon them."

As we have stated in a previous report, four clergymen of this diocese have been removed by death during the past year, viz.: the Rev. Charles Fox, of Grosse Isle; the Rev. Wm. M. Burton, rector of St. Peter's Church, Tecumseh; the Rev. Phineas Smith, missionary in Kalamazoo county; and the Rev. Chas. C. Taylor, rector of St. Luke's Church, Kalamazoo. The parochial reports are, on the whole, very satisfactory, and give evidence of the workings of an active and zealous spirit in the several quarters of the diocese. The Rev. James Selkrig, missionary to the Ottowas, reports that since the Bishop's last visit the Indians under his charge have given more encouragement to hope for their further progress in the good cause of their Divine Redeemer, than at any previous time for many years. They manifested a strong desire to receive the Blessed Sacrament, which has been administered twice since the Bishop's visit. They had wandered from the path of duty, in some degree, but have since returned to the "Bishop and Shepherd of their souls." They desired furthermore a parish organization; have held their meeting for the purpose, and have chosen their wardens and vestry. Baptisms—Adults two, infants six. Sunday services three—preaching once, and two prayer meetings. There are twenty-eight communicants. The missionary appends to his report the following:—

These people have been long subject to evil influences, and at times I have despaired of ever being able to render them any permanent benefit. At other times I have been greatly encouraged to hope much in their progress; and in very deed when we contrast their present condition and habits with those of their entire wild state, the change is very great. The great day of assize will develop the value of a preached gospel to the lowest nations of the earth. Christ commanded his ministers to "Go and preach the gospel to all nations." We have no right to demur, for there can be no change where the command is imperative. God alone knows how great or small must be the commencement of that divine influence upon the mind of a savage to ultimately ripen the fruit of eternal life in his immortal soul.

In reference to missionary funds the Secretary reports that the amount in the treasury for diocesan missions, on the 6th of June, 1854, was $488.38, of which sum there was specially appropriated to Lake Superior missions $150; the amount collected from the parishes since the date, $1,217.48: total, $1,705.86. The sum paid to missionaries in the same period, $1,140.83, leaving in the treasury applicable to the ensuing year, $565.03; the estimate of receipts for the next year, $1,200: total, $1,765.03. The number of missionaries now employed is five, and the amount paid to them is $950.

The Church Abroad.

England.—Great uneasiness continued to prevail respecting the health of the Bishop of London. His lordship has had an attack of paralysis. At the date of the last accounts (the 2d inst.) there were rather more favourable symptoms.

With reference to the above, the *English Churchman* says,—"We hear nothing of such a step, but we would suggest that the prayers of the congregations in the several churches of the diocese should be asked, and that a petition should be inserted in the Litany, for his lordship's restoration to health."

The Vicar-General, the Proctor of the province of Canterbury, and other officials, had attended at the Jerusalem Chamber, for the purpose of further proroguing the Convocation of Canterbury to the 12th of December. The meeting for business will not take place until after the meeting of Parliament.

The African mail steamer, *Ethiope*, had sailed from Plymouth for Madeira and the West Coast of Africa, with the Rt. Rev. Dr. Weeks, the newly apointed Bishop of Sierra Leone, accompanied by fourteen clergymen.

The Bishop of Llandaff has given a donation of £100 to the fund now being raised to defray the expenses of restoring the cathedral at Llandaff.

A monument is about to be erected in York Minster by the family of the late venerable Archbishop of the diocese, Edward Vernon Harcourt. The figure, which is recumbent, is in full canonicals, and the hands are slightly pressing the sacred volume to the breast. It is sculptured out of a very pure piece of white Carrara marble.

The Church papers report the proceedings of several dedication festivals. At that of Kemerton Church, above fifty clergymen and a very large number of laity, in addition to the parishioners, were assembled at both services. The sermon in the morning was preached by the Rev. E. B. K. Fortescue, Provost of Perth Cathedral, from the Gospel for the day, on "the wedding garment;" that in the evening, by the Rev. Dr. Balch, of Baltimore, Secretary to the Board of Bishops in the United States. Refreshments were provided, as usual, at the rectory and in the school-room. In the latter, after luncheon, very interesting speeches were made by the two preachers, each referring to his own position as representing the sister Churches in Scotland and America. Mr. Fortescue eloquently urged on his audience the duty of holding fast, next to the faith, the blessings which our endowed Church is qualified to secure, and not to suppose that the worst faults of an establishment may not in other forms cleave to a church unendowed: while both speakers dwelt forcibly on the duty of relying for the full carrying out of the Church's work on her own inherent strength, and not on any external support.

Another anniversary festival was that of the dedication of St. Luke's Church, Headless Cross, Worcestershire. The clergy and choir assembled in the school-room preparatory to Holy Communion at a quarter to 8 A. M. The service was choral, and very impressive, attended most satisfactorily by a large number of the parishioners. The very reverend the Provost of St. Ninian's (Scotland) celebrated, and in the latter service delivered a very eloquent extempore discourse on the service for the day, selecting the Gospel for his text.

We have also an account of the reopening of St. Woollos Church, Newport, with considerable ceremony. The Mayor and several members of the Town Council attended in a body, occupying two of the best pews in the church, one of which had been considerately set apart by the Restoration Committee for the accommodation, in future, of the Corporation of Newport. The service was choral. The Bishop of the diocese preached in the morning; and the Rev. Thomas Protheroe, Chaplain to the Queen, in the evening.

It appears that the church at Bedminster, in which some sculptured figures of a questionable character had been placed, has been consecrated by the Bishop of Gloucester and Bristol, who decided that of the two evils it would be the greater to allow a church in a very populous neighbourhood to remain unconsecrated and useless.

Open-air preaching is still found to succeed. It has been carried on by the Rev. Francis Trench, of St. John's, Reading, during six months of the present year, from April 1 to October 1. During a considerable part of that time, two addresses were delivered on Sunday, and there was occasional preaching on week-days. The numbers in attendance varied, according to weather and other circumstances, from 50 to 150; and, during the whole time, not one single interruption or word of opposition occurred. The preacher constantly received thanks from his hearers at the close. In some cases, much and evident effect, of a religious character, was produced, and in many instances persons have been brought to attend public worship who had previously absented themselves. The measure, altogether, has proved most encouraging.

Nova Scotia.—On Saturday evening, the 27th of October last, (says a correspondent of the *Church Times*,) the Lord Bishop of the diocese arrived at Middle Musquodoboit, for the purpose of administering the Catholic and Apostolic rite of Confirmation in this settlement, and also to attend to some ecclesiastical matters connected with this part of the mission. Divine Service was celebrated in the Holy Trinity Church, Musquodoboit, on the following day, Sunday, being also the Festival of St. Simon and St. Jude, at eleven A. M. The congregation was large and very attentive. The Rev. S. D. Green, the clergyman of the district, said Morning Prayer, after which the Bishop delivered from the altar a very impressive address on the nature of the sacred rite he was about to administer, and a solemn charge to the candidates present to be faithful in performing, by God's grace, all that they should then take upon themselves. The number who were confirmed was but small; some who had for a considerable time back been preparing for this occasion, were unable, from sickness and other causes, to attend. After the administration of the holy rite, his lordship preached a very heart-searching sermon on the parable of the barren fig tree. In the afternoon his lordship and the resident clergyman proceeded to the Grant settlement, about five and a half miles from the church, where Evening Service was celebrated in a private house, the church-preaching station of the settlement. Mr. Green said prayers; the Bishop read the Lessons and preached; his discourse referred to the important duty of prayer, both public and private. After Divine Service his lordship administered in private the Holy Sacrament of Baptism to two young children. The members of the Church in this destitute locality, who are but few, seemed very grateful for the kindness shown them by their Chief Pastor by thus visiting them and ministering to them in holy things, at their own locality. The Bishop's return to Musquodoboit was long after nightfall. It was his primary intention to have continued in the settlement until the following Tuesday morning, in order to visit some of the Church families, and obtain an accurate acquaintance with the locality generally, but as the weather on Monday morning was unfavourable to his design, his lordship only found time to inspect the house on Orchard Farm, given up to the Church, temporally, by Capt. Gladwin, and which is to become the abode of the resident clergyman until the parsonage is completed—after this, his lordship proceeded on his way for Halifax. It is our earnest conviction and prayer that this visit of our laborious and energetic Bishop to this branch, in the distant wilderness, of our Anglo-Catholic Church, may result in the revival and edification of the few and scattered adherents of the primitive and apostolic faith and order, who, in these backwoods, struggle on amidst difficulties and hardships, for the upholding of that faith which was once delivered to the saints.

The World at Home.

TRIAL OF A JUDGE.—The trial of Judge Stuart came to a conclusion on Tuesday night. The jury returned a verdict of acquittal, but in addition to their verdict made the following recommendation:—"The jury are unanimously of opinion that in the entry of the *nolle prosequi* by the City Judge he has been guilty of irregularities, and it is the unanimous recommendation of the jury that Judge Stuart resign."

DEATH OF DR. BECK.—We regret being obliged to record the death of Dr. T. Romeyn Beck, of Albany. He was Secretary of the Board of Regents of the University at the time of his decease, and had been for many years actively connected with several of the most important educational and benevolent institutions of the State.

CHANGE OF SAILING DAYS OF THE COLLINS STEAMERS.—On and after the 5th of January next, the Collins steamers will leave this port on Saturdays instead of Wednesdays; and leave Liverpool on Wednesdays instead of Saturdays, commencing on the 23d of January next. They will sail from this port and from Liverpool every other week, the same as the present arrangement.

THE NEW YORK HISTORICAL SOCIETY.—The fifty-first anniversary of the New York Historical Society was held on Tuesday evening, in the chapel of the University, on which occasion the annual address was delivered by Dr. Dewitt.

PUBLISHERS' ASSOCIATION.—At the regular annual meeting of the Publishers' Association, held at their Rooms, Wednesday, November 14th, the following officers were unanimously re-elected for the ensuing year:—W. H. Appleton, President; A. S. Barnes, Vice President; G. P. Putnam, Secretary; Lowell Mason, jr., Treasurer; Charles Scribner, William Orton, and H. H. Lamport, Directors.

INCENDIARY FIRE IN ALEXANDRIA.—A serious conflagration, involving the loss of seven lives and a great destruction of property, occurred in Alexandria on Friday night last. The Alexandria *Gazette* gives the following account of the calamity:—"The fire broke out in a large brick warehouse occupied as a china and crockery store. Upon entering the house it was seen that it had been deliberately fired in several places—candles, wick saturated with camphine, and *trains of gunpowder* leading to the crates, being found. The incendiary had prepared for a speedy and sure destruction of the building and its contents. The firemen and citizens soon assembled in large numbers, and worked with the greatest energy and perseverance, to arrest, if possible, the progress of the flames. They succeeded to a great extent. The large wholesale drug-store of Peel & Stevens, adjoining, in the upper story of which building is the office of the *Southern Churchman*, was saved. Many of the goods of Peel & Stevens were moved and there was some damage by breakage, but their loss is not great. The *Churchman* Office was not materially injured. The fire thus confined to the building in which it originated, the firemen redoubled their exertions to save as much of it and its contents as possible. The large stock of china, glassware, &c., however, amounting in value to some $16,000 or $18,000, was almost wholly destroyed, and the interior of the building burned out completely. And now we have to record the most melancholy part of this sad affair. About four o'clock on Saturday morning, while the fire was raging in the upper part of Mr. Dowell's store, a large number of citizens, several of them members of the Star Fire Company, were at work in the interior, assisting in attempting to extinguish the flames. At this moment, the west gable wall of the warehouse fell in with a tremendous crash, bursting through the second and first story floors, killing seven of our valued and respected citizens, and wounding several others."

THE GEOGRAPHICAL SOCIETY.—From the report of the Foreign Corresponding Committee, made at the last meeting, on the matter of Geographical Exchanges, it appears that Gov. Seymour addressed President Pierce in reference to the project entertained by this Society of addressing foreign Governments through the Ministers resident at Washington. A reply from the Secretary of State expressed the readiness of the Federal Government to further the objects indicated; and letters of introduction were furnished. A large correspondence was opened—information was solicited in regard to the Topography and Statistics of different countries—particular attention was called to the condition of Literature, Education, Public Charities, Prisons, Municipal Regulations, &c., &c. Series of volumes on our Colonial History, documents upon Foreign Immigration, Finances, Railroads, Prisons, and Education, were transmitted to the Resident Ministers at Washington. Letters were also addressed to more than thirty learned Societies, in Sweden, Denmark, Russia, Germany, Belgium, France, Italy, England, India, Brazil, Chili, Cuba, and Mexico. Replies have been received in two instances. From the British Minister, Mr. Crampton, the Society have had forwarded to them several volumes which are inscribed as being "presented to the Society on the part of Her Majesty's Government." These volumes embrace Reports of the British Association for the Advancement of Science, in 22 volumes; Memoirs of the Geological Society of Great Britain and of the Museum of Economic Geology, in three volumes; and the Records of the School of Mines and of Science applied to the Arts, in one volume. The Geographical Society intends memorializing the Legislature with a view to a topographical survey of the State of New York.

THE ORPHANS IN NORFOLK AND PORTSMOUTH.—The Orphan Fund has now reached the sum of seven thousand dollars, and is daily increasing.

ENGLISH WAR PANIC AND STOCKS.—The Washington *Star* of Saturday contains the following paragraph:—"We hear that some $95,000 of the United States Government stocks came over from England in the last steamer for redemption, under the advertisements of the Secretary of the Treasury, offering to pay gold for them. May it not be possible that the flurry made by the English Government and the *Times* over the nominal imminent probability of the war with us, is designed not only to check the dispositions of English capitalists to send money over here for investment, on account of the existing disturbed state of English financial affairs, but also to frighten them as far as possible into increasing the stock of bullion in England, by realizing at once, through the sale of such American securities as they now hold. Stranger things have happened."

SNOW STORM.—The first decided snow storm of the season fell in Boston and the vicinity on Saturday last. It snowed in Maine on Monday.

GAME IN TOWN.—A correspondent of the *Daily Times*, under date of November 19th, says:—"Just now, on our way across the Park, a woodcock—a live, genuine, woodcock—dropped down near us into the green plot opposite the old Brick Church. Flushed with surprise we rashly ventured near and flushed the game. We followed his flight across to Broadway, and down the street, as far as the Astor, when he was lost to the eye. Perhaps he was engaged for dinner at Stetson's."

DEEP SNOWS.—At Ontonagon, on the border of Lake Superior, the snow, week before last, was twenty inches deep, and a gentleman who rode from Eagle Harbour to Eagle River, fifteen miles, found it eighteen inches deep upon an average the whole distance.

NEW PORTRAITS OF WASHINGTON.—Mr. Sully, of Philadelphia, has just finished a portrait of Gen. Washington. It is a copy of the portrait by Stuart, owned by Col. Hunt, of Trenton, and is to be presented to the Pennsylvania Historical Society.

DR. KANE'S ARCTIC EXPEDITION.—Messrs. Childs & Peterson, of this city, (says the Philadelphia *Ledger*,) have concluded a contract with Dr. Kane for the publication of his personal narrative of the recent Arctic Expedition. It will include a variety of scientific papers, and be illustrated with maps and several hundred engravings, from daguerreotypes of Arctic scenery, taken on the spot, and also from original sketches made by the author. The work will comprise two large octavo volumes. The manuscript is in a very forward state, the greatest portions having been prepared while hemmed in by the ice, and during the voyage home. The subjects for the engravings will first be painted by an eminent artist of that city.

MORTALITY IN NEW YORK.—Weekly report of deaths in the city and county of New York, from the 10th day of November to the 17th day of November, 1855: men, 60; women, 54; boys, 96; girls, 97. Total, 307. Adults, 114; children, 193; males, 156; females, 151; coloured persons, 8.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week amounted to 28 males, and 21 females; of these, 20 were adults, and 29 minors.

NEW YORK

Communications.

For the Churchman.

THE SANCTITY OF PLACES.

It would seem, Mr. Editor, from the tenor of my remarks, (Protestant Catholicity, No. IV.,) compared with yours on the same, that our views diverged somewhat on the above topic, and as if my views ignored the idea in the Christian Church. Before I come to the point at issue, it may be proper to observe that my own remarks had reference entirely to that excessively superstitious veneration with which almost every object that is called holy is regarded in the Church of Rome, not intending, of course, to deny a just regard for all such objects associated with anything that may remind us of His presence who fills the heavens and the earth, and whom "the heaven of heavens cannot contain." In glancing thus at Romish superstitions, I did not overlook the possible construction of those remarks in regard to our own Church, although I did not apprehend the reflections applicable to the other system might fall also upon us. Our views, as a Church, we believe, as to all places deemed sacred, are generally rational and sober, calculated to promote a healthy religious feeling, and, neither underwrought nor overwrought, are liable to none of the objections applicable to Rome. But healthy as the general taste and feeling on this subject are, we everywhere find exceptions, and for the sake of these, therefore, it may be important to discuss the point in some degree to determine the true aspect of holy places as they should appear in the view of an enlightened Christian mind. And here, perhaps, I shall advance views on the subject that may differ much from what is current, although it may not in the least alter the practical bearing of either one or the other, unless, perhaps, as I conceive, it has the advantage of being a living, and not a dead, principle that is concerned in the question. It would be a startling assertion to some, perhaps, to say that there is, in strict propriety of speech, no sanctity in places or material objects, and the building we call a church, or the part we call a chancel, or any other part, no more sanctity in one part than another. And yet let us ask, do we then mean to say by pronouncing the building, or any of its parts, holy,—do we mean to say that there is, in reality, a quality or property in them that makes them so? If this were the case, there is certainly much profanity everywhere as to sacred places and sacred things, as there is not one of these objects called sacred but what is, in many ways, subject to some process that might justly be called a profanation, if they possess what might be called an inherent or imparted sanctity. If the church is holy, and the chancel and the altar and other places thus possess a quality residing within them that makes them holy by virtue of that without reference to anything else, then unquestionably it would be difficult to save these places from profanation, more or less, be the care ever so great or the precautions ever so precise. Now, among Romanists we know such ideas do prevail. There is a sanctity according to them, not merely by association or by any reference to particular uses, but a sanctity inhering in the place or object, just as the rotundity of a sphere, or the colour of a board. This is the idea attached to the walls of a church, its interior and exterior, all its parts, and especially to some that are deemed holy, above all the rest, and where everything not stamped with the same character, or possessing the same quality, would be regarded as profane, or common.

This same idea prevailed in Israel of old, and there, indeed, with good reason. Things and places did possess a quality of holiness there, and the tabernacle, and the temple, and the altar, and the ark, the sanctuary and the most holy place, the holy of holies, all these did in that dispensation possess a character and quality of holiness which was as much an attribute of theirs as any quality in any material object can be. There was a sanctity in the vessels, in the places, in the whole apparatus of the sacred ritual, that might truly be pronounced holy, for not merely the uses to which they were applied, but for a distinct inherent quality existing in them. We must grant this to the Jews and the Jewish dispensation, because God was pleased to give forth the manifestations of it, so that with regard to some objects no one could venture upon a profanation with impunity. Thus Nadab and Abihu were consumed—the faction of Korah punished—the careless touch of the ark visited—all indicating the fact that for his wise purposes God had really imparted to material things a character or quality which not only made them holy as set apart for sacred uses, but which they possessed as any other quality they might have had. The temple was holy, Zion was holy, and the whole land was sacred to the Lord.

The whole land of Israel had in fact a character of holiness stamped upon it by the Lord who gave it, so that they were to be a holy, peculiar people in a portion of the earth set apart expressly as one region consecrated to the true God. Hence it was that in the earlier part of Israel's history particularly, in order to impress this idea in the very outset of their national career, and to transmit the regard for sacred things to posterity, there occur such instances of striking visitation in the case of any profanation, as in those already mentioned. But as all this was only for a time, and doubtless among the mere shadows of better and really holier things to come, so that inherent or communicated holiness in material objects passed away, and time came when there was no more sanctity in the temple or its rite, no more sanctity in the once sacred altar or its locality, no more sanctity in places throughout the land. Nay, as if God in His providence was from age to age preparing the nation and the world to transfer all sanctity to its true position, we see the demonstrations of God's interposition in this respect becoming more and more rare. Uzziah's leprosy is the last instance on record in the canon, and the proofs of an indwelling sanctity in things seems gradually to vanish out of view. The nation of course did not, however, lose sight of the impression transmitted from its earliest history, and an inherent holiness as a quality was always associated in the Jewish mind. This idea prevails among them still, and sanctity as an abiding quality in the material object is always connected with holy things. But as we glance over their history, we see the idea of an inhering sanctity everywhere in conflict with the corruptions of the land—the people themselves desecrated their own territory by their tendencies to idolatries,—so that the land itself, losing its virtue, lost with this its sacred character—it was no longer the holy land, gifted with the sanctity which God himself had impressed, and prophets and seers mourned over the loss of this sacred character, that reached even to the once holy city itself—that even the sublimest of her prophets could exclaim, "How is the faithful city become an harlot!" Thus whatever inherent sanctity things and places once possessed under Israel, this itself passed away; and although the polity was still existing when the Messiah came, and there were still holy places and holy things, so named and so considered by the people and their rulers, yet holiness, as a quality abiding in the object, thus had passed away.

When Christ died on the cross, the last vestige of inherent sanctity was eliminated from the whole Jewish system, and temple and altar, sacrifice and sacred vessels, were holy no more. This is a necessary consequence of abrogation. Sanctity in those objects existed for the past; but with the new, all things became new.

What ideas, then, are we to attach to our sacred places now? Are we to transfer the views of the ancient Church of Moses, to designate the character of analogous objects with us? In other words, is there any theory among us which, like that most holy place, the inmost sanctuary, could not be entered by any but the high priest,—anything like that ark of the covenant, that could not be touched or borne by any one at pleasure, without profanation? Or have we any places or objects to which we ascribe the same quality of holiness as something belonging to it, like the Jews of old? This question becomes of some importance, since the old system passed away, and the inquiry must force itself upon us from time to time whether we stand precisely in the same relation to our sacred places that the Israelites did to theirs.

This question we answer decidedly in the negative. We have no sacred places in the same sense as those pious Israelites of old. We have no sacred temples like theirs; we have no tabernacle, no altar, no sanctuary, or sanctum sanctorum, holy and to be approached with a sense of awe and reverence for the very materials of which it is made. All this has passed away. Nature's materials are still nature, how much soever transformed by art or human skill. The plank, and the board, and the paint, and the *tout ensemble* of the ornaments on which the eye may gaze, are still only nature's materials dug from the earth, cleft in the forest, or borne from other climes by the winds and the waves that ride the vessel from shore to shore. They have no inhering holiness, however sacred they may be. Nay, there is really nothing on earth material that can be said in truth and strict propriety to possess this property as its indwelling quality. We call places indeed sacred; we call certain objects holy; we give this name and title to all things that are devoted, dedicated, or consecrated to the honour of God; and none of us, we presume, would justify any idea that would apply them to other uses than those intended.

But if these things are not holy in themselves, if there be no quality, no property of holiness in the altar, the chancel, or even elements of the holy table, and even the table itself, where, then, does this holiness reside? We still call them holy; but what makes them holy, or whence does their sanctity proceed? If holiness does not exist in them, as once in the Jewish ark, or in the Most Holy there, where is it and whence? This question brings us now to the solution of an important principle, that draws a line of distinction not only between the Christian Church and the Jewish, but between the Judaizing principles of the Roman and those of the Protestant Catholic.

We say that, under Christ, there is only one kind and form of holiness, and that is a living holiness. It must exist, and it can exist only as a communicated attribute in living and rational beings. It cannot exist in the wood, the stone, the iron, or the brass; it must be in those who take cognizance of those objects and by whom they are prepared for their respective purposes. Thus, then, instead of seeking the principle of holiness in these things, which we touch or upon which we tread, or which we taste and handle, we are to seek it in man himself—we are to seek it in a living temple, and not the dead. Holiness dwells not in temples made with hands; holiness is not, and cannot be communicated to the wood, the colour, or the sculpture; and no architectural skill can infuse one particle of sanctity into the noblest edifice ever reared by man; and whether we approach or leave the material objects in sacred places, they are still the same material unchanged. What, then, is it, we again ask, that throws the halo of sanctity over them, and invests them—for the time, at least—with a gentle shade of the obscure, as if there were some veil between us which we would not draw aside even to look? That shade is from ourselves, if it appear at all. That veil is drawn from the internal workings of our own personality—the immaterial fibres of our inner man; the unearthly sensibilities of that nature within us that has been mellowed down by a spirit within us to make all holy where we are. The true position of this holiness then is, not in the objects we see and touch or taste; not in that material form, however sacred it may appear; not in anything that is before our corporeal eye, but in that which is seen by the eye of the soul. It is the living temple that has, or can have the sanctity of which we speak; and as this alone can have it, this alone gives sanctity to places.

Thus, we have reached a conclusion which we must necessarily draw, if our premises are true. Whatever change takes place, when we call things or places holy, or when we impute a character of holiness to them, that change is not in the objects—the change is in us. The operation is in us, and not in them; the perception is in us, and not in them; the consciousness is in us, and not in them. To know and understand this holiness, then, this that we ascribe to the external, we must look at the internal world—the world within us. There must be all the holiness that we can discover. There, within us, must be the sanctity and the sanctifying principle that imparts a holy character to all around us, and makes us as temples of the living God—the medium of giving sanctity to times and places, to things and thoughts, and makes us, through God's Holy Spirit, the medium of a consecration to every place upon which we tread. The Christian carries God with him wherever he goes. He goes to His sacred temple not so much to find Him there, as to to bear Him company to His house. He walks with God, he pauses with God, he sits with God; in a word, he lives and dwells with Him here, and whether he crosses seas or mountains, rivers or valleys, he everywhere carries with him that Holy Presence that makes all things holy to him. He goes not, therefore, to holy places, in order to find holiness there—he takes not holy things in order to take that which is holy within him—nay, holiness acts not upon him from without; holy places and holy things do not make him more holy, but it is by the Spirit within him that acts upon outward objects from within; and all the holiness that things have, or may be said to have, are only such by virtue of the living and life-giving Spirit within. God is the sanctifier, Christians are the medium; and it is only by the presence of God, through godly men and godly minds, that there is any sanctity in any object that we see. It is the godly mind that makes the holy place, and no place can be holy without this. And thus it is not in the thing, but in man; it is not in the place or the tangible object, but in the mind and holiness; as godliness, therefore, is not an objective, it is a subjective state, and to make things holy we must be godly ourselves.

C. F. C.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. IX.—THE SACRIFICES OF CAIN AND ABEL.

Is there any evidence upon the face of sacred history that the weekly Sabbath was religiously observed in the family of Adam? This is a point of great importance; because the weekly Sabbath must have been to them a weekly antedation of eternal rest. And if Adam and his family observed the weekly Sabbath, they must have understood the sentence of Almighty God upon mankind, according to a sense that would imply the fact of God's redeeming mercy, and the blessed hope of everlasting life.

"And in process of time, (margin at the end of the days, the last day of the week,) it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he *also* brought of the firstlings of his flock, and of the fat thereof." In the case of Cain and Abel, as under the Levitical law, religious offerings consisted of gifts and sacrifices. And hence the Apostle says that, "Every high priest taken from among men is ordained to offer gifts and sacrifices." Their religious gifts consisted of the fruits of the earth, in token of their gratitude to God for temporal blessings; and their sacrifices were in acknowledgment of human guilt, and of the first offence, and in reliance on the promise of redemption, through the great atonement. Cain brought his gifts, but not his sacrifices; he was something like those infidels in modern times, who pretend to believe in the existence of God, while they reject the promise of redemption. The religious offerings of every person who refuses to acknowledge his guilt, and to seek redemption through the promised seed, must always be offensive in the sight of God. "The sacrifice of the wicked is an abomination to the Lord."

The foregoing proverb has an evident allusion to the sacrifice of Cain as being a well-known fact. The first act of human piety is an acknowledgment of our guilt; and a sincere conviction of our guilt will always lead us to the devout and glad acceptance of God's redeeming mercy; and of the blessed hope of everlasting life. All this would plainly appear from the sacrifice of Abel. "Abel he *also* brought of the firstlings of his flock, and of the fat thereof." The best Hebrew scholars are agreed that the words, "He *also* brought," must needs imply that Abel, in addition to the fruits of the ground, brought also of the firstlings of his flock. He brought the sacrifice of a sinner, the sacrifice which God himself had appointed. The righteous Abel knew that he was a sinner, and acknowledged his guilt; but the wicked Cain refused to acknowledge his sin, and to supplicate divine mercy.

"And God had respect unto Abel, and to his offering; but unto Cain and to his offering He had not respect." God approved of the character of Abel, and He approved of his offering; but He disapproved of the character of Cain, and He disapproved of his offering; and such will always be the relation between the character of a man and the worship which he offers to God. It may well be asked how did Cain and Abel know what kind of offering they ought to bring? and no satisfactory answer can be given, excepting that the rite of sacrifice must have had a divine origin, and that the divine appointment must have been made known to mankind. And then, it may be asked, how did Cain and Abel know the mind of God respecting their offerings? This question may be answered by our asking if there are any cases upon record in which the tokens of the divine approbation are described? How did God testify his approbation of the sacrifice of Abraham? and of Manoah? and of Elijah? and of the sacrifices at the dedication of the tabernacle and the temple? All such examples warrant the belief that fire descended out of heaven, and consumed the sacrifice of Abel; while the offering of Cain continued unconsumed. And in support of the divine origin of the rite of sacrifice, we may observe that on our admitting the divine origin of sacrifice the subject becomes intelligible; for we perceive at once that it must have recognized the fact of the original offence, and the consequent penalty of death; while it contained an antedation of the great atonement, and the consequent redemption of mankind. But on the unfounded assumption, that the rite had only a human origin, the subject would be unintelligible. And how could it have entered into the heart of any man to propitiate the favour of God by the sacrifice of the life of a brute, unless the rite had been divinely suggested to mankind?

The Apostle's account of the sacrifice of Abel is well adapted to elucidate that subject. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead yet speaketh." Heb. xi. 4. It was the *faith* of Abel which rendered his sacrifice acceptable to God; and it was the absence of that faith in Cain that was displeasing to the Almighty. And here we may observe, that according to the words of the Apostle, the faith of Abel rested on the native and internal evidence of things hoped for, the conviction of things not seen. The Apostle is speaking of the evidence and conviction of eternal things, which are perceived by the native intuitions of the human soul. The divine origin of all such feelings in the heart of Abel was accredited, by the promise made to Eve in Paradise, and by the institution of the weekly Sabbath, and by the visible tokens of the divine approbation of his sacrifice. Religious faith and all genuine piety were coexistent in the heart of righteous Abel, and so they are in all the devout worshippers of the living God. Abel, like Moses, "endured as seeing Him who is invisible." His faith produced a devout and religious frame of mind, and induced him to bring that sacrifice which God Himself had appointed. While, on the other hand, the want of such a faith in the existence of invisible and everlasting things in the heart of wicked Cain, was the real cause of his not bringing to God an acceptable sacrifice. Biblical critics are commonly agreed, that the words rendered *a more* excellent sacrifice, would fairly imply an additional sacrifice to that of Cain. Religious obligation must of necessity imply that this life is a probationary life, and that a state of retribution must await us in the world to come; and, of consequence, whenever men will have a religion which confounds all probation and retribution together, as do the advocates of Universalism, they must certainly be under the influence of a religious delusion.

By what means the Almighty testified his approbation of Abel and his offering, is not of so much importance for us to know, as to be assured of the fact that God had respect unto Abel and his offering; and that He testified His acceptance of Abel and his offering, and His disapproval of Cain and his offering, after such a manner as made both Cain and Abel acquainted with the mind of God respecting them. But although we may not be certain as to the manner in which the approbation of God was shown towards Abel and his sacrifice, yet must it be reasonable to conclude that it would be after the same manner in which He testified His approbation of the sacrifices of Abraham and Elijah. Or if, as in the passage of the Red Sea, the pillar of the cloud was a cloud and darkness towards Cain and his offering, while towards Abel it was a pillar of brilliant and living fire. And truly there is not anything which can make so wide a difference between one human being and another as the favour and displeasure of Almighty God.

Abel's eulogium was spoken by the Deity Himself; for God testified of his gifts. God testified that both Abel and his sacrifice were such as He approved; and that the sacrifice of Abel was the sacrifice of faith. That man whose mind has the most vivid impression of eternal things, must be, of consequence, the most religious, the most devout, and the most happy, the most acceptable to God, and the best prepared for everlasting life. Those holy men who walked with God, they walked by faith,—that faith which is supported by the native evidence of things hoped for, and by an intuitive conviction of things not seen. Such was the piety of Abel, and such was the piety of all the patriarchs and prophets, and such was the piety of the Apostles and disciples of Christ. And such must always be that faith which has a saving influence upon mankind. From the beginning to the end of the world, religious faith must be the same.

J.

(*To be continued.*)

For the Churchman.

THE CHURCH AND YOUNG AMERICA.

In what light does Young America regard the Church? And how far has the Church herself fulfilled her duty, as a mother and directress, when she has so little taken into account the welfare of this one, among the many children, of her world-spread family? That she does neglect, almost ignore this perhaps unruly offspring, cannot be denied. Neglect so perseveringly and consistently, that mother and child become mutually unaware, at times, of each other's existence. The very heading of this article will be apt to provoke a smile—the Church and Young America—what possible connection or sympathy can there be between the two? Has there ever been manifest an evidence of love on the one side, or reverence on the other? Is the mother busied in teaching and blessing—is the child solicitous to cherish and protect? There is a fault somewhere; on both sides, perhaps. But, at any rate, a grave responsibility rests on one; that responsibility which every parent feels, and which, if not faithfully discharged, involves both parent and child in sin; grievous sin to the parent, and suffering and ruin and death to the offspring. Will it be urged that Young America is froward and reckless, setting at naught authority, and given over to his own devices; that he is a scoffer at sacred things, and a despiser of dignities? So much the more need, then, of remonstrance, and, if need be, the administering of godly dicipline and correction; so much the more need for prompt exertion, in proportion as the necessity is avowedly great. If the disease be desperate, the more extreme the remedy. It is no time for faltering and hanging back; there is nothing left for the Church but vigorous action, lest she become a by-word and a reproach among the nations. And though erring, what nobler son could a mother ask, whose path she might guide, whose life she might make worthy of himself and of his parentage, than Young America? In intellectual gifts, perhaps, without a superior; large-hearted, chivalrous, and innately earnest for the right, he is yet forever giving the lie to his own nature—forever dragging himself down. And all this for lack of proper teaching, of guidance and support from that quarter in which he has the best right to expect them all. The Church cares nothing for him; the world is too happy, with her false doctrines, her allurements, and attractive baits, to pervert his mind, and draw him away from everything worthier and better, till he forgets himself, and is absorbed into the great ocean of worldliness and sinfulness that seethes and hisses, with its polluted waves, around the Church's foundation forever, threatening, but powerless.

And so the youth falls away from his baptismal innocence; so he becomes, day by day, more enamoured of earthly ambition and the world's applause, more given to pleasures, and vices, and follies—hurrying on, step by step, to a cold, sapless old age; forgetful of God, forgetful, it may be, of what shall come hereafter—nay, doubting if there be an hereafter at all. Yet not he alone shall be accountable—not on him alone lies the sin. It is saddening, woful to look around us and behold everywhere among our youth the glorious energies that are being frittered away on mere money getting, or in the profligacies and frivolities of fashionable life; to watch a vigorous manliness dying out for sheer lack of objects on which to exercise its strength. Young men looking everywhere for a purpose, never ceasing their anxious, eager search for a real, ennobling, all-satisfying work, into which they may throw themselves, body, heart, and spirit,—God's work, which He has intrusted to His Church, and which she buries in a napkin, withholding it from her sons who would else come thronging round her, with ready hands and hearts, and loins girded up for the toil—going out to the field with her blessing, and strong in the strength of victory half won.

Does the Church use even ordinary endeavours to bring her influence to bear upon the young men of the day? A few sermons are preached now and then, some little effort is made by a parish priest, here and there, when a youth is about to prepare for Confirmation; but how inadequate is all this, or even if in itself all that were required, how seldom do we hear of sermons preached, and instruction given to young men *as* young men? Setting aside all direct influence of this sort, how far has the Church endeavoured *indirectly* to attract to her arms, and engage the sympathy and obedience of the youth of our land? That she should do so is sufficiently plain; that she might, if she would, is not less so.

Young America is open to conviction, intellectually, morally, religiously. He is, to be sure, not very philosophic, nor is his mind of an analytic character, but he possesses a sort of intuitive power of perception that is wont to overleap logical obstacles, and reach a conclusion without the delay of intermediate steps. This is a matter of congratulation or regret just in accordance with the direction that is given to the faculty for good or for evil,—great good or great evil as the case may be. Above all things, Young America desires *reality;* above all things, he heartily detests humbug. He lives in society, it is true; he is part and parcel, you will say, of its folly, its hollowness, its deception, but depend upon it, he is not at all satisfied with the system; he tolerates it merely, and shows his disgust by being *blasé* of everything. For this glorious destiny he has attained the age of manhood—that he should become wearied and sickened of the whole world. As it presents itself to him, life appears a very silly comedy; and now that he has, as he thinks, played his part, he has leisure to remark, and to distinguish the pitiful shams that have deceived him, and the coarse scene-painter dashes that he had before taken for genuine grace and beauty.

Such is society, such the world under even its more favourable aspects—insufficient, unable to satisfy. But the Church, no doubt, is different; she presents a noble contrast to all that we have deplored without her pale. Towering above, and overshadowing the world, she is at once an exemplar and a refuge to the erring and the oppressed. Her dwelling places are upon a thousand hills; she is a city that is at unity in herself, "and thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord." Peace abides within her walls, and plenteousness within her palaces. She blesses and reconciles, she is ever busied in works of mercy, forever telling forth the glad tidings of truth, forever preaching the promises of redemption and pardon. Puffed up with the pride of conceit, flushed with the unholy fires of dissipation, or worldly successes, or else, it may be, wearied of all these, and seeking better things, Young America enters her low-browed portal; before him stretch the long-drawn arches of the nave, fading away in the hallowed dimness of the choir, all glorious with its roof of star-studded azure—the storied windows shed their mellow light on clustered shaft and fretted canopy, while the statues of Saints of all ages, and the images of our Lord and of His blessed Mother look down upon him, as if from the open gate of Heaven itself. Tremulous, half-whispered notes steal from the organ—a richer burst peals out, and from the sacristy a procession comes forth; white-robed choristers, and priests, and deacons, in their symbolic vestments, sweep onward to the holy doors. The sacred chalice, covered with its appropriate veil, is borne by the celebrant, and cross and thurible precede the whole. Slowly the brazen gates roll back, disclosing the glorious sanctuary, with its stone altar vested for the Sacrifice. The two solemn tapers, symbols of His twofold nature, gleam beside the cross, and fresh-plucked flowers are twining their clusters and breathing their fragrance round the sacred symbol. The solemn service begins, and goes on, with alternation of chant and thrilling monotone—the *Tersanctus* rises, with its pleading and its praise, and angels and the blest take up the strain, till, day by day, the Holy Communion of Saints is realized, and the Church militant and the Church triumphant sing together the lauds of the Lamb. And now the sublimest act of Christian worship has been consummated; again have clergy and people been fed with that "Bread which came down from Heaven." And then the fair procession winds backward, and the before kneeling throng have once more gone out to their duties and their cares, strengthened and reinvigorated for the strife of the world. Silence gathers once more under the roof, and God alone is present within the sacred walls, only that here and there a worshipper yet kneels before His footstool, and alone pours forth his prayer to mingle with the incense that still floats beneath the arches, or climbs with its blue wreaths up the pathway of the sunbeams to the tops of the slender lancets.

Here was a reality of worship, and the youth who "came" perhaps "to scoff," if he does not remain to pray, goes forth, at least, with chastened feelings, his heart touched, perhaps, with the first spark of that fire of "the Spirit which will guide him into all truth." But this is not all. Clustering round the church he sees the parish schools, the hospitals, the dwellings of the sisterhoods; a faithful band of curates are beginning their daily mission, penetrating into the foul recesses of the reeking town, ministering to the bodies and the souls of God's poor, going out into the highways and the hedges and compelling them to come in. Again does Young America behold a reality; for that charity, whose glow had lighted up the sermon so Christianly, was not begun and ended in the pulpit. Go where he will, the Church meets him: she fills the whole world with her presence, she ceases not to shower her benedictions or administer her reproofs. Vice grows shame-faced, and shrinks away; no longer flaunting in the face of humanity, but grovelling in low dens, here and there, that day by day grow fewer and more contracted as the poison dies out. Would that all this were true: it should be, might be, but, most certainly, is not. Churches closed from Lord's Day to Lord's Day, or opened during the week for only a frigid prayer reading; dull Sunday sermons; dry and lifeless services; a starving and neglected poor; license and folly overriding society; irreverence strutting with uncovered head before God's presence in His house; a clergy too amiable, too indifferent, or too faithless to remind the world of its shortcomings; and a people strengthening itself in this amiability, this indifference, this want of faith for an entire resistance to any effort that may threaten the continuance of the self-indulgence, of the ease, of all in short that goes to make up the sum of pleasant and profitable sinning to which men are prone. All this Young America sees, and beholds in it all nothing but a cold, fair-seeming unreality. The Church, with her energies thus crippled, speaking with a smothered voice, giving forth a feeble and uncertain sound, has no claim, can have no claim, can command no allegiance, nor exert any influence upon a high-spirited youth—a youth whose errors are not so deep-rooted as to have become one with the original stock of right-minded, true-hearted aspirations, which, God be thanked, the youth of all lands, and none more so than our own, possess as the Catholic birthright of their young life. Let the Church be but true to herself, and she may enrol under her banners to renewed allegiance, a son whose knightly loyalty and filial love shall rival the past, and shall give lustre to a chivalry which shall be present and all his own.

J. A. H.

For the Churchman.

EXPOSITION OF HEB. VII. 11.—MELCHISEDEC.

Mr. Editor:—Your correspondent, D. H. W., on the question suggested by the above cited passage, might lead us to the discussion of a very wide and extensive theme, one embracing no less a subject than that of the relative nature of the Christian and Jewish ministry. But the question itself seems to start a difficulty on an erroneous supposition. First, the writer remarks, "the priesthood of Melchisedec was one, the Aaronic was three," by which he means, no doubt, that the Aaronic priesthood, as three, embraced the three orders, High Priest, Priest, and Levite. The mistake here is, that the Levite belonged to the Sacerdotal order, which is not so. The Sacerdotal order was limited to the line and family of Aaron. He and his sons were the sacerdotal family, and on the death of Nadab and Abihu this was limited again to the two brothers, Ithamar and Eleazar, the latter of whom was the second in the succession. Now, it must be remarked, that, although the passage refers to the abstract nature of the priesthood in both cases, *i. e.*, Melchisedec and Aaron, the reference is solely to the highest order in each case, so that even on the supposition of different orders below that of Melchisedec, the comparison or parallel could only refer to the highest, *i. e.*, the High Priest. This is to be kept in view through the whole Epistle: the order of priesthood meant, and on which the whole reasoning is based, is the priesthood in its fullest and highest sense and dignity. Melchisedec, Aaron, and Christ are High Priests. The first of these is the true type of Christ, or rather the fullest type. The second is typical in a great degree, but not as Melchisedec. The priesthood of the latter is the best ideal the Old Testament presents of the priesthood of Christ, and therefore it is, that the Apostle calls it up, based upon the authority of the 110th Psalm, as a noble type of the Great High Priest now at the right hand of Majesty. Still he speaks of Him also simply, in the general sense, as a Priest, and in this he follows also the language of the Psalm, which declares of the Messiah, "Thou art a priest for ever after the order of Melchisedec"

Thus there is no reference for illustration here to either the Christian or the Jewish orders, but simply to the nature of the priesthood in its highest, fullest dignity, whether of Melchisedec or Aaron respectively. Whether there were subordinate grades, or a subordinate grade, under Melchisedec or not, we are neither informed, nor is it at all relevant to determine it, the only parallels in this instance being the highest as the fullest expression of each priesthood. The writer on the question seems to have confounded the order of Levites with that of Priests, when he says "the Aaronic priesthood was three." There were only two orders, properly speaking, the High Priest and the Priest; nay, it is hardly proper to make even these to be two distinct orders, as the High Priest was still only a Priest at the head of his brethren. He was of the same order, though first in office and dignity, and this exhibited more in the performance of certain religious acts than by any inherent rank or nobility. He was only the first of his brethren, the Priests. There was thus no aristocracy in Israel by the Mosaic law. The High Priest himself was, in reality, only the honoured brother in the great family placed upon a religious eminence, and, in his devotion to God and the sanctity of his life, to be the symbol and the model to all around him. Aaron was such a man, Eleazar another, making all allowances for human infirmity.

Thus, then, we have in this passage nothing to do with the number of orders in any of the different priesthoods here in question. The Epistle, in xi. 7, speaking of the Levitical priesthood in the abstract, asks: "If, therefore, perfection came by the Levitical priesthood (. . . . . .) what further need was there that another priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?" The meaning of which, omitting the parenthesis, is, "If it were possible to attain unto perfection—*i. e.*, the highest and most beatific righteousness, that godliness which embraces all true virtue and its grace, by the Levitical priesthood—then, what necessity for another priest—a priest of another order? To what purpose, then, have the Scriptures referred us yet to another order, and made Melchisedec the type, and not Aaron, if the latter sufficed for the great object in view?" The answer implied in this question is, that there must be some defect in that Aaronic priesthood; it was inadequate to that righteousness which is the scope of all divine instructions; adapted, indeed, for a time, but to form only transition ground to some better system, some better covenant.

And here the Apostle reminds us, in the parenthesis, ("it was under this—the priesthood of Aaron—the people received the law,") in order to show that, with the abrogation of the priesthood under which the law was given, the law itself was as defective as the priesthood. We mean, of course, defective as to the ends of righteousness before God, and hence the law vanished with the priesthood. The Mosaic law, in itself, was, as a divine institution, perfect and complete for the time and the particular purposes for which it was given. It was, so far, not defective. With regard to its object, it was perfect. That object was a limited one, in time, in place, in people, and was the best that could be given; much of it being simply adapted to the hardness of the human heart. The better covenant could not be given till the fulness of times, and, so far, the other was incapable of perfection, either in itself or in its operations. It must give way to a system entirely new; and hence the new, the better covenant under Christ. It was incapable of improvement; it could neither bend, yield, or adapt itself to any but its own limited time and space, and another Thorah must come in, whose universal applicability could and would adapt itself to every demand of the soul.

The Apostle, indeed, in calling up that ancient priest of the Most High God—that Abrahamic Melchisedec, in this, not only presents the ideal of the High Priest in some great features, as it would be in the Messiah, but also refers back to him, as a high and holy personage familiar to the Hebrew mind, contemporary with the father of the nation before the nation was in existence, and before its priesthood was even surmised. The reference back so long before the very introduction of his own law was proof to the Israelite, that there was then a priesthood to which he might defer, even in comparison with his own—a priest to whom even Abraham paid honour in his tithes, and in whom even the Levite and the Priests and High Priests, yet to come from his descendants, may be said to have complied with the same expression of deference to high sacerdotal dignity; such a personage, in the period before the law, was sufficient to establish the existence of a priesthood higher than even that of Aaron and his sons. And when, again, in the lapse of ages, this very Melchisedec was made the ideal of the Messiah, to be a "priest after the order of Melchisedec," no Israelite could deny that, in the remote existence of this mysterious personage, there was at least the evidence of a priesthood greater than his, even in the Aaronic family. It was thus proved to him, that even the Aaronic priesthood was not the greatest—there had been a greater, even in the days of Abraham—and so there was a greater now, in the Messiah Jesus.

He is called "a priest after the order of Melchisedec," and we may add, as more explicit, not merely "after the order," which is the version of the Greek text, excepting in one instance (ch. vii. 15) where, instead of this expression, "after the order," it is, "after the similitude of Melchisedec;" and this, it may also be remarked, is the invariable expression of the Syriac Peshito. The word "order" is never used there, in the Epistle to the Hebrews; it is always "after the similitude," or "resemblance." This expression of the Syriac is so far important as it serves to elucidate the sense in which we are to un-

derstand the "order" to which Melchisedec appears thus to be referred. The object of the sacred writer is not so much to express an order or rank, as a resemblance. No earthly priesthood could indeed suffice to express the true nature of the priesthood of Christ; and, therefore, we are not to take the words "after the order" to mean literally what we express by them generally, but, taking the Syriac to help the true conception of the phrase, we can understand it to indicate only resemblance; a resemblance or similitude, however, than which none is more striking and august than the priesthood of the ancient Melchisedec. The Hebrew text holds a middle course, denoting appointment, or institution;* but whatever be the order, the institution, or the resemblance, we must regard it only as an aid to our conception. Melchisedec, even as the most august of any priesthood, is still only a faint approximation to the glorious priesthood of Christ—far indeed above even Aaron, as honoured by Aaron's venerated forefather—yet still only typical outline of the Great High Priest who has entered within the veil, and who is forever seated on the right hand of glory and power. He is now our perfection, to give and to impart perfection to our righteousness, by the power and efficacy of His righteousness.

We might extend remarks on this interesting subject, but cannot dismiss it without drawing attention to the important principle, not to carry types and analogies too far. Arguments and principles from such sources are fallacious when carried beyond their just limits. The Apostle does not employ any type or character of the Old Testament as a law or unexceptionable principle for the New. In this view even the great Melchisedec is not great enough in all respects to be the measure of Christ. There is resemblance enough to convince the candid Israelite that Melchisedec was more than Aaron, and if Aaron in his father Abraham may be said to have paid tithes to the eminent king of Salem, no Israelite could question the higher dignity of that eminent priest and king. It was not, therefore, to give lustre to Christ that the author of the Epistle appeals to the well-known Melchisedec, but rather to elicit faith from Israel, and to place before them a remarkable fact in the history of the priesthood that should disarm their prejudices with regard to Christ, and lead them back to their own history in the days of Abraham, and the subsequent testimony of the prophetic Psalm, to show the dignity of the Messiah foreshadowed in a priest greater than Aaron, the dignity of that Messiah himself being still scarcely expressed by any type that could be given. No earthly dignity and no earthly phenomenon can sufficiently express the unearthly, and in our highest efforts here on earth we are still only like children lisping a few syllables and sounds to give utterance to the inexpressible; and so in Christ no language suffices to express His dignity and glory. No Aaron and no Melchisedec can reach the measure of Him who is the fulness of the Great, the Good, and the Holy, and we must at least be content to confess that we are only speaking "with stammering lips and a *foreign* tongue," when we speak of the Majesty and the Grace, the Power and the Love of Him who is for ever our Great High Priest at the right hand of the Father Almighty.

C. F. C.

For the Churchman.

"THE DIARY OF LADY WILLOUGHBY."

It is as though one of the pictured dames upon the walls of some ancient castle had found utterance, and was telling us, in the melodious tones we hear in dreams, of the life of thought and deed, which we vainly try to discover in the tender light of those silent eyes. The freshness of a dead and buried time is before us, and we live and sympathize with the actors in past scenes.

A youthful lady, rich and nobly born, leans from her open casement to drink in the dewy softness of an April morn in England. A great joy is stirring at her heart, making the face of Nature more beautiful and cloudless than before,—the joy of a mother for her first-born,—and, in the gratitude of a pious mind, she turns from the fair scene without, to meditate upon God's gifts, and note down for comfort and ensample the blessings and mercies with which her cup is running over. A practice so full of edification, she feels it her duty to make a daily habit: so we have before us the record of a sweet domestic life—the woman's part of troublous and contentious times. The discipline of petty cares, the pleasures of connubial and filial love, the chastisements of a mysterious Providence, the blessings of the "perfect work" of patience, are all experienced and written down; and we find in the high-born lady of long ago a sympathizer in our own joys and griefs—a pattern for our own daily path.

A son is born—heir to a rich estate, and an honourable name; pride and love are fully gratified as the parents watch the development of infant character, and build high hopes for future years. But the idol is cast down; the child is taken from them, and that great grief throws a shadow upon their enjoyments—"a darkness which may be felt." Time passes on, and three fair daughters are born to them; their house is made joyous by the careless merriment of childhood. But *another voice*, though silent, is not forgotten; and in the disappointed ambition of the father, but more in the meek resignation of the mother, we feel that sorrow has dispelled every illusion of the world, and made life what it should be, the earnest, serious preparation for an unchangeable eternity.

Not the least interesting feature of this fascinating work is the occasional glimpse it gives us of the political history contemporary with these feminine records: the stormy period of civil war which resulted in the death of the martyr king and the protectorate of the usurper, Cromwell. The Lady Willoughby views public affairs with the sympathy and anxiety of a faithful wife; she adopts her husband's opinions, watches over his safety, thinks most of his danger in the downfall of his party, and of his undeserved sufferings amid the show and glitter of the successful faction; and, finally, when the weight of years and domestic troubles had broken her health and subdued her spirits, with the fearless energy of undiminished love, she rescues him from prison and disgrace, saving both his reputation and his life, and passes the remnant of her days in quietness, apart from the busy world, and in undisturbed communion with the God who has been to her and hers a tender Father, a kind Master, "a Friend that sticketh closer than a brother."

No one can read this little work without feeling soothed and comforted, if not made lastingly better. It seems almost a pity that the author's love of truth should have compelled the confession that the "Diary" is entirely fictitious; for although the fact adds a new lustre to the triumph of intellect, it disappoints us who read to find that this simple story of the heart is not irradiated with the mellow light of the past, and fragrant with the well-preserved memories of events long since forgotten. But we will believe that such single-hearted piety was known and reverenced in the olden time, and thankfully accept the lesson for our own benefit.

The gem has been reset; but it is still the "pearl of great price," "the ornament of a meek and quiet spirit," the example of a pure and holy life, the earnest of that peace "which passeth all understanding."

November, 1855. L. E. D'B.

PERFUMES are the feelings of flowers, and as the most powerful emotions move the human heart, when, in the stillness of the night, it believes itself to be alone and unperceived; so the flowers, soft-minded yet ashamed, appear to wait for concealing darkness to yield themselves wholly to their feelings, and breathe them out in sweet odors.—*From the German of Heine.*

WEAKNESS OF CHANGE.—They are the weakest-minded and the hardest-hearted men that most love variety and change, for the weakest-minded are those who both wonder most at things new, and digest worst things old.—*Ruskin.*

* I here subjoin the different words in the originals:
1. Greek Test. and Sept.—*κατα ταξιν*—after the order.
2. Syriac Peshito.—*Badmutho*—after the similitude.
3. Heb., Ps. cx.—*Al dibrathi*—after the manner,—*secundum rationem.*

For the Churchman.

THE BURNT SANCTUARY.

"It was near Pope's Creek Church," says the Bishop of Virginia, "that Gen. Washington was born. In this he was baptized, and here he received those early impressions of religion, which, instead of being effaced by age, seemed to grow with his growth, and strengthen with his strength. This Church is now in ruins;—a few years ago it was set on fire, in order to prevent injury from the falling of the roof."

Forth issues the unblest command,
Forth flames the willing torch;
They heap the sparkling firebrand
In chancel, nave, and porch,
And soon the Altar's sacred frame
Is burning with *unhallowed* flame!

The consecrated aisle, where knelt,
In childhood's early day,
That great Heroic One, whose name
Shall dwell upon the lips of Fame,
Till all things pass away,—
The font of heavenly grace, where he
Received the Mystic Sign,—
The quaint old pulpit, from whose height,
With childish wonder and delight,
He heard of Love Divine;—

All, all are gone!—an heap of stone,
Blackened and burnt, remains alone
To mark the desolate spot,
Where erst the Gospel's sacred light
Shone forth full steadily and bright:—
Now quenched in ignorance and night,
Extinguished and forgot!—

Sure, the good Bishop's heart was wrung,
When pausing near that scene,
Where holy matins once were sung,
And vespers too, I ween;
As, gazing round, with eyes made dim
By tears, none came to welcome him,
None answered to his call;
No "full-voiced choir" responding there,
No white-robed presbyter at prayer;—
But silence dwelt on all.

How fervent from his heart arose
The prayer, that God would smile on those
Who raise each ruined aisle;
Who, through Virginia's borders fair,
The wastes of Zion would repair,
And fill each once-fall'n pile
With crowds, who, while earth lasts, shall raise
The voice of prayer, the notes of praise!—

Camden Parish, N. J. T. LYLE.

TRUE CATHOLICITY OF THE ANGLICAN CHURCH.

A great many persons have a notion that the Church of England, in being distinct from the Church of Rome, has thereby been guilty of separation; that the Church of Rome is the old original Church in this country, as well as in Rome itself; and that ours is a new Church, dating its existence only from the time of the Reformation. And, again, a great many persons imagine that the Church of England stands in the same light as the various societies of Christians which they know to exist in other countries—such, for instance, as the Presbyterians in Scotland, or those who followed Luther in Germany, or those who followed Calvin in Geneva, and thus they class the whole of the Christian world in Europe under two divisions, and only two, that is, *Protestants* and *Catholics.* It runs in their minds that whoever is a Protestant cannot be a Catholic, and whoever is a Catholic cannot be a Protestant; whereas nothing can be more untrue. It requires only a little consideration to set this right, and this consideration I must ask you to give me in reading what follows.

You must begin by taking into your mind the state of the Church at that period of history which precedes the Reformation. Look in your books of history for this period: let us say the close of the fifteenth, or beginning of the sixteenth century. You will find that the whole of the Church of Christ throughout Europe was alike under the dominion of one powerful bishop, that is, the bishop who held the see of Rome. There had been, indeed, originally bishops in every Christian country; in fact, there were no Christians without bishops, and they governed their own dioceses in ecclesiastical matters, subject to their own primate or archbishop over each country; and then these primates or archbishops were subject again to patriarchs, who were placed over great regions or territories. These patriarchates were four: Rome, Constantinople, Alexandria, and Jerusalem; and these patriarchs had equal authority over each of their divisions, and never interfered one with another, but in cases of dispute referred to a general council of the whole of Christendom. But though they were of equal authority, it happened many times that one would endeavour to become superior to the other, as on one occasion the patriarch of Constantinople did, and was resisted by the patriarch of Rome: and on many occasions the patriarch of Rome did so, and then, in his turn, was resisted by the others. Equal jurisdiction seemed to be the point which they most desired for the good of the Church, at the same time, for the sake of order, conceding the primacy or first rank to the bishop of Rome, and the second to Constantinople. Thus matters went on for many centuries; and with many heresies springing up and constant persecution, still the Church was governed faithfully and justly. But the *primacy* or first place in order, was eventually made, by the see of Rome, a pretext for *supremacy*, or first place in jurisdiction. You will observe these are two very different things; but the bishops of Rome wished to make it appear that they were the same; and, by degrees, as their political power increased, they contrived in a very great degree to make it so. But the patriarch of Constantinople and the Churches of the East, never would acknowledge this supremacy which Rome pretended to set up; and on this ground they separated from each other, and refused each other communion. Failing, however, in the East, the Church of Rome did gain a full supremacy in the West; she swallowed up all otherChurches, and became the sole head of them all. She claimed infallibility, supreme jurisdiction, sole power to decide not only in spiritual but temporal matters; and by degrees it came to pass, in what are called the middle ages, that virtual power in everything rested in this great bishop. Nothing either in Church or State, courts or kingdoms, went on without *him;* he was sole and supreme throughout all the West. But it happened at many different periods of history that the Churches of the several countries did make attempts to regain their liberty, more especially in England. England was exclusive of the patriarchate of Rome in its original constitution as a Church, neither deriving her Christianity nor her orders from the Church of Rome, but rather from the East. And so in England, it continually happened that attempts were made to rectify abuses, and restore the ancient doctrines and discipline which had fallen into desuetude. It had always been the practice for each national Church to have its own liturgy, and to have power to make alterations and improvements in such matters of order as did not interfere with the Catholic faith: to amend what had fallen into decay, or to correct what had fallen into abuse: but the Pope always contrived matters, by his superior skill in politics, and by his great power and management, so that no alterations ever took place. Corruptions and abuses went on unamended from year to year; many outcries were made, but nothing was done. At length, in Germany, in the year 1517, a learned monk of the name of Luther—a name imperishable in the annals of his time—a man of singular courage and perseverance, as well as true Christian faith, determined to oppose some of the principal corruptions of the Church, at that time in full vigour. And nearly at the same time, in other parts of the continent, an equal opposition arose from other learned men—Carlostadt, Calvin, Melancthon, Zuinglius, and others. By degrees this opposition was carried so far, being led on from one thing to another, that although in the outset nothing was further from their thoughts than separation from Rome, yet to this it came. Being excommunicated by the Pope, there was nothing to be done but to form societies for religion as best they could; and thus it came to pass that you find the followers of these men dropping the name of Catholic, and calling themselves Lutherans, Calvinists, Zuinglians, and the like, in contradistinction to the Church of Rome, from whose communion they had been driven. Now, you must carefully remember that these men, whose names I have just given you, though good and learned men, still could not be said to act in a proper ecclesiastical manner, in thus setting up fresh societies under their own names. They saw gross errors and perversions of all that was good in the doctrines and discipline of the Church of which they were severally members; and they had, indeed, a perfect right to call attention to these errors, to demand their examination, and to ask for their redress. Inasmuch as they were not able to succeed in obtaining what they desired, they were unfortunate; and, most unquestionably, the refusal of the bishops, and particularly the Pope, to agree in the necessity of what was advocated by these conscientious men, was the cause of much misery to the Church, and the beginning of that break in her unity which has never since been healed. Excommunicated, forcibly expelled from the communion of their Church, what were these men and their followers to do? They desired not to form any Church, even if they could, opposed to Rome. They understood the sin of schism; but, being forcibly driven forth, what were they to do? There seemed to be no help for them, but to constitute some sort of society of their own, in which they could in some degree carry on the works of their religion. In so doing, bear in mind, that it was a thing to be justified only in the case of necessity. It was only under their peculiar circumstances, a thing of expediency for the moment, until they could be restored to the communion of the Church. It could not, it ought not, it was not meant *to last;* for they had no bishops, and consequently they could have no ordained servants of God to minister. They could have no succession of clergy,—men appointed to preach and minister the sacraments: Luther himself was only a priest, and therefore could have no power to consecrate other priests, and Calvin was not even ordained at all, so they could not form a Church. We lament them, and consider them most unfortunate in the position they were compelled to assume; but, inasmuch as they carried on their reformation without the pale of the Church, with no episcopal sanction, and no episcopal succession in the work of the ministry, they could in no wise, in themselves, constitute a CHURCH.

Having well considered this point, and quite understanding what has been said with regard to the Reformation in Germany, now turn your attention to the same spirit of reform in Church matters which was pervading the British islands. The reformation and amendment were, with some exceptions, the same, the manner in which it was conducted totally different. You will find, by examining your history, that the Reformation in the British Churches was not brought about by any layman or solitary ecclesiastic. It was not by one or two enthusiastic men forming parties and sections of followers, but it was by a whole nation lawfully represented by her Church synods and assemblies, and headed by her bishops. It was not in opposition to the episcopal order, but with it and under it. The succession of the ministers of religion was not interrupted. Laying on of hands and transmission of Apostolical gifts did not cease. There was no break in harmony and order, but the Church, in her aspect *after* the Reformation, was precisely the same as the Church *before* the Reformation, only with those corruptions and abuses cleared away, against which all Europe had been crying out, and which all wise and good Catholics had for many years so anxiously desired. Neither was there any separation from Rome, or any breach of that unity which Christ desires for His people; but only this—a denial of the supremacy of one Church over another in a different country; a denial that all jurisdiction was vested in the see of St. Peter; and this had been pronounced to be rightly the discipline of the Church by many general councils; and moreover, the Churches of the East stood forth a living witness of this Catholic truth. The Pope of Rome had no more right to be head over the Church in England, than the Patriarch of Alexandria had, or any other principal bishop in Christendom; and our Archbishop of Canterbury had as much right to refuse obedience to the Pope of Rome, as the Pope of Rome would have had to the Patriarch of Constantinople, or any other Greek Patriarch, should he have desired to usurp dominion over him. Thus, you see that everything in our country was done in true ecclesiastical order, and strictly in accordance with that which had been pronounced and acknowledged the doctrine of the Catholic Church. The bishops in England, Ireland, and Scotland knew that for centuries preceding the time of St. Augustine, who was the first bishop coming from Rome, there had been a Church in this country quite independent of her authority—a pure Church, a holy Church, a Catholic Church, worshiping God without any of those multiplied abuses which had in later ages crept in. Knowing this, all they had to do was to recur to their original position. They had not to do anything new—merely to restore what was old. They had not to invent new roads, but only "to stand in the ways, and see and ask for the OLD PATHS"—those paths which Rome had either deserted, or had overloaded and disguised. This they did; and so, when all was done, and all their reforms and repairs were completed, it was no new Church which stood forth, but only the very same old Church which was originally planted in this land, restored, cleansed, and purified.—*Bennett's Letters.*

PROPOSED ANGLICAN CHURCH IN TURKEY.

An article in the (English) *Colonial Church Chronicle* for November, after asking, and expatiating upon, and enforcing the question, "How long will the Church of England submit to the grievous reproach, that she is doing nothing in the Turkish dominions for the conversion of Mahometans, nothing for the succour and support of those afflicted Eastern Churches, which have almost by a miracle endured to the present hour?" thus concludes:—

And now, what will the Church of England do at this crisis? She was not always cold and unsympathizing to this afflicted Church. The Patriarch Cyril was supported in his heavy reverses by English ambassadors to the Porte in the seventeenth century. Archbishop Laud, we are told, "took a deep interest in his history;" he received from Pocock, the great Oriental scholar, then resident at Constantinople, a full account of the circumstances of his cruel death, "little thinking," says our authority, "that his own sad fate was coming on so fast." It is time surely to stretch out the hand of fellowship; it is time to own that these Eastern Christians have at least "kept the great deposit." There is surely a call to us, if Christian charity be not a name, to remember, with fervent gratitude to Almighty God, and with a hearty sympathy for our long-forgotten brethren, that in that sacred seclusion of Mount Athos, a hundred oratories have kept up, age after age, the unceasing cry, "How long, O Lord, how long?" and that not the vow only of the priest, but the simple earnest piety of the Greek peasantry has never failed to replenish the oil, and to preserve the undying light before these altars of faith and hope.

Such associations it is as vain as it would be blamable to neglect or to wound; and if the proportion of Greeks to Mahometans in Turkey be as four to one, it is simply irrational to attempt any scheme for the conversion of the latter, except by the help of a revival of the life of the former. But conversion and revival are not the words which man may fitly use; least of all those who have so much to confess with shame of backwardness and coldness of heart.

Only let us yet be warned while there is time. We have meditated the foundation of a Church in Turkey: it is a good thought; but we quite agree with our correspondent, we must have larger and more comprehensive measures. Our whole Episcopate are solemnly bound to give effect to that declaration of Whitsun-week fourteen years ago. They are bound to show the Greek Bishops before all Christendom that they own them as brothers, in the bond of the one great Catholic Creed. They are bound to make it clear to them that they will countenance no proselytizing, and no division in their communions; but, on the other hand, that they desire first to strengthen, to help, and to encourage them, and then with them to raise up a better and a more lively witness of Christian zeal and Christian holiness before the unbeliever. Is it a dream to hope that this may even yet be done? Christian women have led the way; they have fulfilled *their* mission of love, and compassion, and tender nursing care. Silently, but most eloquently, they have witnessed the purity and the strength of the Cross in that corrupt land. English clergymen have laboured there, and there have died, a noble first-fruits of Christian sacrifice. How many a true soldier of Christ has yielded up his life in a cause, which, if *we* fail not, may yet be a true crusade for mercy, not for destruction! Is it a dream to hope that the hundred bishops of the reviving Anglican Communion may with one heart and one mind send from England and Scotland and Ireland, from America and other distant colonies, to deeply wronged and deeply afflicted brethren of a Church more ancient than their own, that good "God speed," which would be, perhaps, as "life from the dead?" Is it a dream? or will some one or more of our bishops stir their brethren at this momentous crisis, when the prize to be won from our God, by the prayer of faith and the labour of love, is the quickening of the Eastern Churches for a work in Asia which *we* have quite failed yet to grasp or to comprehend, and the conversion of that vast Mahometan population, whose stubborn unbelief and sad corruption is the reproach of Christendom, and the curse of the world.*

* The subject of a joint action in reference to the Eastern Churches specially engaged the attention of the Committee of the Board of Missions of the American Church, in conference with the deputation of the Society for the Propagation of the Gospel, in 1853. The joint Committee, composed, amongst others, of Bishops Kemper, Potter, and Burgess, and, on our part, of Bishop Spencer, Archdeacon Sinclair, Rev. E. Hawkins, and Rev. H. Caswall, agreed to the following Resolution, as well as to some others on this matter. Neither the American Board nor the English Society adopted in full all the recommendations offered to them; but their good-will and their sense of duty are indicated by the following:—"The Protestant Episcopal Church in the United States, having suspended its Missions in the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern Churches at this time, may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the Patriarchs and Bishops of the East, setting forth the doctrine, discipline, and usages of the Sister Churches in England and America, and informing them of the extent and influence of those Churches; and should any offer be made to assist the Oriental Churches in diffusing sound Christian knowledge among their people, the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States co-operate in such a measure, and would hope for the happiest result, through the blessing of God, upon such a labour of love."

THE CHURCH'S CAUSE.

Here's to the Cause! to that good Cause
For which we'll struggle constantly;
And to the few, the good and true,
Who battle for it trustfully;
And may it prosper more and more,
And win and thrive perpetually!

Here's to the Cause! the good old Cause
The brave have died for fearlessly:
Whose blood is mightier than a host
To fight for it resistlessly:
Whose spirits hover o'er us now
To guide and guard it conqueringly!

Here's to the Cause! the holy Cause
For which we'll suffer joyfully:
And little reck the scorner's jeer,
His taunt and gibe, and calumny:
And count loss gain, and labour rest,
So it may thrive continually!

Here's to the Cause! the Church's Cause!
We'll battle for her ceaselessly!
And, when we fall, may others rise
To love her as devotedly,
Until she wake, and burst her chains,
And triumph everlastingly!

—REV. J. M. NEALE.

LIVES OF THE PRIMITIVE FATHERS.

"Here is the patience and the faith of the Saints."
Rev. xiii. 10.

NO. I.—ST. CLEMENT, BISHOP OF ROME.

A more beauteous or graceful woman than Mattidia could not have been found in the whole Court of Tiberius. She not only faithfully performed her duty to Faustus, her noble husband, (who was descended from the family of the Emperors,) but was also a kind and a gentle mother to her three children, Faustinus, Faustus, and Clement. Her beauty seems to have been the cause of much sorrow to her, for her husband's brother urged her frequently to the same evil course, as Potiphar's wife did the pure Joseph. She, like "Joseph, was a goodly person, and well-favoured;" like him, she was tempted; like him, she answered—"How then can I do this great wickedness, and sin against God?" Like him, she fled from the house; and when her husband demanded the reason—fearing to confess his brother's wickedness, lest it should bring the black spot of dishonour on their family—she pretended she had been warned in a dream, to depart from Rome. Her husband accordingly sent her to Athens, with her two eldest sons, that they might have all the advantage of that famous city in their education.

St. Clement was left at Rome when twelve years of age, by his father, who went to Athens to seek after his wife and children, of whom he had not heard for some years, although he had sent messengers every year to Athens in search of them. During the time his father was away St. Clement became concerned about the immortality of the soul. When he could make nothing out of it himself, he went to the schools of the philosophers, but here he found nothing but childish disputes; thence he determined to go to the Egyptian priests, to see if they could bring back any spirit by their magic arts from the invisible world, that he might satisfy himself of the truth of the doctrine.

It was at this time that St. Barnabas came to Rome, and from him St. Clement heard, for the first time, of the coming of our Lord Jesus Christ in the flesh, for He was then "doing His Father's work" in Judea. St. Clement followed St. Barnabas to Alexandria, and thence to Judea. At Cæsarea he met St. Peter, (who instructed and baptized him,) and remained his disciple until St. Peter's death.

Many and weary were the journeys these two holy Saints made together. While they were at Rome, St. Peter, conscious of his approaching end, of which His Blessed Master had prophesied, laid his hands upon St. Clement as his successor. The holy man modestly refused such an honour, but St. Peter urged the "good gift" upon him, well knowing how fitted he was for the sacred office; at the same time delivering a discourse on the duties of priests and people. Happily, the See of Rome passed safely through the bloody reign of Domitian, until she found repose under the soft rule of Nerva. But, alas! her safety and repose were but short-lived. Nerva's reign was as short as it was gentle. His sudden death placed Trajan on the throne. Now it was that the dark clouds began to threaten the Church. Trajan, although kind and gentle to a proverb in worldly affairs, yet, on account of his zeal for his religion, was very cruel towards the Christians. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." (Heb. xi. 37.) What a picture have we here of constancy and faith—of sorrow and of suffering. Surely they had "need of patience, that, after they had done the will of God, they might receive the promise." (Heb. x. 36.)

Trajan determined to put down Christianity, and began by seizing on St. Clement, as the bishop and head of those at Rome. It was on this wise: St. Clement had converted a noble lady, named Theodora, to the Christian faith, and also her husband, Sisinnius, a favourite and relative of the former Emperor Nerva. This brought on him the hatred of Torcutianus, who, possessed of much power, basely used it to stir up the people, through the lower magistrates, against this holy Bishop. They charged him with being skilled in the black arts, and a blasphemer of their gods; and declared, that if he did not sacrifice to them, they would put him to death. The prefect of the city, Mamertinus by name, wishing to quell the insurrection, sent for St. Clement, and tried to persuade him to do as the people wished; but this he boldly refused to do. When the Emperor learnt this, he ordered him either to sacrifice to the gods, or to be banished to the miserable city of Cherson, beyond the Pontic Sea. Mamertinus unwillingly obeyed this order, and had him transported thither, "to dig in the marble quarries, and labour in the mine." This was a very severe punishment; "for besides the severest labour and most intolerable hardships, the condemned person was treated with every degree of inhumanity; he was whipped and beaten, chained and fettered, deprived of his estate, which was forfeited to the exchequer, and in his person he was degraded forever into the condition of a slave, and consequently rendered incapable of making a will. And not this only, but they were further exposed to the most public marks of infamy and dishonour; their heads half-shaved, their right eye bored out, their left leg disabled, their foreheads branded with an infamous mark.

When St. Clement arrived at Cherson, he found a great number of Christians there, who had been condemned to the same dreadful punishment as himself. The many miracles that he wrought, and his frequent preaching, caused the neighbouring people to flock to him; and in this way, many were led to embrace the one, true, Catholic faith. When the Emperor found that his plan had failed, and that St. Clement was bringing as many into the Catholic Church as before, he sent Aufidianus, the President, to put down this sect with the strong arm of the law. But he finding himself unable to deal with the multitude of Christians, as they all eagerly pressed forward to obtain the glorious crown of martyrdom, determined to choose their Bishop, of whom to make an example. Aufidianus endeavoured to make him recant, and when he found all persuasion useless, he ordered him to be put on board ship, and taken to some distance from land, and thrown into the sea. He thought by these means he should prevent the people gathering up the ashes of St. Clement, and showing them that reverence, which the faithful have shown to the remains of martyrs and holy men of the Church throughout all ages. But even this seemed to have failed, for St. Gregory of Tours tells us that his blessed body *was* found afterwards. "With God all things are possible."

Thus died St. Clement; whom St. Clement Alexandrinus calls an Apostle; St. Jerome, an Apostolic man; and "whose name," says St. Paul, "is in the Book of Life."—*Church Porch.*

ANCIENT AND MODERN PURPLE.—The city of Tyre was famous in ancient times for dyeing silk purple. It was a badge of power and wealth, as monarchs and rich men only could buy it. It was, however, somewhat different from what is now known by the name purple, it being a deep crimson, like clotted blood, while the modern purple is a blue tinged with red. It is dyed on silk in the plum vat, just in the same manner as upon cotton.

For the Young.

A Worthy Exemplar.

Lokman, surnamed the Wise, lived in very early times, probably in the days of King David and Solomon, and his name is still famous in the East as the inventor of many fables and parables, and various stories are told of his wisdom. It was said that he was a native of Ethiopia, and either a tailor, a carpenter, or a shepherd; and afterwards he was a slave in various countries, and was at last sold among the Israelites. One day, as he was seated in the midst of a company who were all listening to him with great respect and attention, a Jew of high rank, looking earnestly at him, asked him whether he was not the same man whom he had seen keeping the sheep of one of his neighbours. Lokman said he was. "And how," said the other, "did you, a poor slave, come to be so famous as a wise man." "By exactly observing these rules," replied Lokman: "Always speak the truth without disguise, strictly keep your promises, and do not meddle with what does not concern you." Another time, he said that he had learned his wisdom from the blind, who will believe nothing but what they hold in their hands: meaning that he always examined things, and took great pains to find out the truth. Being once sent, with some other slaves, to fetch fruit, his companions eat a great deal of it, and then said it was he who had eaten it; on which he drank warm water to make himself sick, and thus proved that he had no fruit in his stomach; and the other slaves, being obliged to do the same, were found out. Another story of him is, that his master having given him a kind of melon, called the coloquintida, which is one of the bitterest things in the world, Lokman immediately ate it all up without making faces, or showing the least dislike. His master, quite surprised, said, "How was it possible for you to swallow so nauseous a fruit?" Lokman replied, "I have received so many sweets from you, that it is not wonderful that I should have swallowed the only bitter fruit you ever gave me." His master was so much struck by this generous and grateful answer, that he immediately rewarded him by giving him his liberty. At this day, "to teach Lokman" is a common saying in the East, to express a thing impossible. It is said, too, that he was as good as he was wise; and, indeed, it is the chief part of wisdom to be good. He was particularly remarkable for his love to God, and his reverence of His holy name. He is reported to have lived to a good old age; and, many centuries after, a tomb in the little town of Ramlah, not far from Jerusalem, was pointed out as Lokman's.—*Aikin.*

To-day is Sunday.

It is Sunday in the Calendar; it is Sunday in God's beautiful nature! Let us go out into the hill toward Mehadia, the most delightfully situated of all the watering-places in Hungary. What a mass of flowers are in bloom in the tall green grass! What gushes of sunshine upon the wood-covered sides of the hills! The air is blue and transparent. To-day it is Sunday, and therefore all the people whom we meet are in holiday attire. The smooth, black, plaited hair of the girls is adorned with real flowers; with a spray of laburnum, or a dark red carnation; the white chemise sleeves are embroidered with green and red; the petticoat resembles a deep fringe of red, blue, and yellow: even the old grandmother is dressed in fringe, and wears a flower in her white linen head-band. Young men and boys have roses in their hats; the very least is arrayed in his best and looks splendid; his short shirt hangs outside his dark-coloured breeches; a spray of laburnum is wreathed round his large hat, which soon half buries his eyes. Yes, it is Sunday to-day!

What a solitude there is in these hills! Life and health gush in water out of these springs; music resounds from the stately pump-room; the nightingale sings in the clear sunshine, among the fragrant trees, where the wild vines climb from branch to branch.

Thou wonderful nature! In the midst of thee my heart tells me that "this day is Sunday!"

We are again in Orsova. The brass ball upon the church tower shines in the sun: the door is open. How solitary it is within. The priest stands in his robes and lifts up his voice; it is Father Adam!

In front of the Church, in the market-place, where the lime-trees are in blossom, there is a great dance of young and old. In the middle of the circle stand the musicians; one blows the bag-pipe, the other scrapes the fiddle. The circle twists itself first to the right, then to the left. Everybody is in their utmost grandeur, with fringe, flowers, and bare feet. To-day is Sunday!

Several little lads run about in nothing but a shirt; upon their heads, however, they wear a large man's hat, and in the hat a flower. The red evening sun illumines the white church tower, the amber-coloured Danube, and the wood-crowned mountains of Servia: may it shine also in my song when I sing of it! How beautiful and animated! How fresh and peculiar! Everything indicates a holiday. Everything shows that to-day is Sunday!

Hebdomadary.

THURSDAY, November 22.—*St. Cecilia, V. M.*—St. Cecilia was a noble Roman lady, who suffered martyrdom early in the third century, and who, from her assiduity in chanting God's praises, has become the patroness of Church music, and has been celebrated as such by many eminent poets and artists. This day is considered to have been the day of her martyrdom.

FRIDAY, November 23.—*St. Clement, B. M.*—This day is dedicated to one whose happy lot is told us by St. Paul. "Clement, whose name is in the Book of Life." (Phil. iv. 3.) He was a convert of St. Paul's, and his companion in his Apostolic labours, and ultimately Bishop of Rome. His works were crowned with martyrdom in the reign of Trajan. We still possess some most valuable epistles from St. Clement to the Church of Corinth.

SUNDAY, November 25.—*Twenty-fifth Sunday after Trinity.*—This Sunday being considered as a preparation, or forerunner to Advent, an epistle was chosen for it, which clearly foretells the coming of Christ. The collect, epistle, and gospel, are throughout so appropriate to this season, that it is directed by a rubric after the gospel, that they shall always be used on the Sunday next before Advent.

This day is dedicated to *St. Catharine, V. M.*—This holy woman was a native of Alexandria, and was martyred under the Emperor Maximus II., by the cruel death of the whee

Churchman.

NEW YORK, NOVEMBER 22, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ *Next Thursday being the Thanksgiving Day for this State, we shall publish the* CHURCHMAN *on Wednesday. Our correspondents will therefore be so good as let us have their communications a day earlier than usual.*

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays.*

TO OUR READERS.

We this week present the CHURCHMAN in a new dress. We have supplied our printing office with fresh fonts, and the paper is printed throughout with new type, cast expressly for it. Its typographical neatness and legibility, it will be admitted we think, are thereby much improved; and we wish our readers to receive it as a renewed assurance of our determination to spare neither pains nor expense to provide the Church with a first-class journal. One of our contemporaries the other day, it will be remembered, though at variance with us as to our theological views, was pleased to declare of the CHURCHMAN, that "in its literary and typographical mechanism it takes a position which leaves it in these respects with no superior in the whole range of the American press, whether secular or religious." This high character, then, we are emulous to deserve. We have now done something the better to deserve it in one department; and we shall exert ourselves in the humble endeavour to merit it more also in the other.

The CHURCHMAN, its Editor may be permitted to remark, is furnished to subscribers, and especially to the clergy, at a subscription that by no means covers the cost of paper and printing, to say nothing of the remuneration of literary labour and other heavy outlays. It is an offering to the Church by one of her noble-hearted sons, whose only object is to promote and maintain her interests and thereby contribute to the promotion of those holy influences under which "peace and happiness, truth and justice, religion and piety, may be established among us." And certainly it is on this account, if on no other, both an ungrateful and an unrighteous thing, for any of the clergy, more particularly, to return evil for so much good, not only by joining in a cabal against us, but by uttering and encouraging—and this for merely exposing evils, the concealment of which would be disloyalty to our common cause—what one of them has already had to retract and to apologize for, as "unseemly personalities" against a lay-brother to whom they ought to consider themselves under a great obligation.

For our part, however, despite of all opposition,—and we gladly avail ourselves of this opportunity of saying it again,—we have the highest encouragement to proceed in the independent course we have adopted, looking singly and uncompromisingly to the good of the Church in the fulness and integrity of her divine principles, in the Scriptural soundness of her evangelical teaching, and the Apostolical order of her divine organization. Never, in the opinion of some who have watched the CHURCHMAN'S career during the quarter of a century of its existence, has its course excited so much interest, along with so much hope, as it does at this moment; and our own augmented, and still augmenting correspondence, from all parts of the Union, fully confirms it. It is not to be denied that we have had an up-hill fight of it, to attain for it its present independent position, and still do "alps on alps arise;" but we have conquered our greatest difficulties, and have every prospect of securing higher and surer ground on which to plant our standard than at first we dared to think of. But all this not for ourselves; it is for an object in the furtherance of which we are but humble instruments—an object to which we may express our earnest and heartfelt devotion, in the spirit-stirring words of a reverend and valued friend, whose animating verse is elsewhere transcribed—

> "Here's to the Cause! the Church's Cause!
> We'll battle for her ceaselessly!
> And, when we fall, may others rise
> To love her as devotedly,
> Until she wake, and burst her chains,
> And triumph everlastingly!"

NOTES OF THE WEEK.

—We are indebted to one whom the circumstances of our present position have gained us as a valued contributor, and, we hope, a constant, as we are sure he is a disinterested friend, for an able and interesting article, which will be found in another column, on the *Church Press*. What he is pleased to say of our own paper we accept with grateful pride, because we are convinced it is sincerely expressed, and kindly offered. At any rate, we know that it is a disinterested testimony: the very fact of the writer having, until just now, stood aloof from, if not opposed to us, is an assurance of this. Of course, we only share, and that, perhaps, but humbly, in the honour which is reflected from the character he has so graphically sketched of the *Churchman*; but we appreciate it, let us assure him, however small may be our proportion of the merit that is deserved. One past circumstance adverted to involves, when compared with another of the present, a curious contrast. The *Episcopal Recorder* is described as "the old rival of the *Churchman*," whereas, now, it is that almost only portion of the Church press which is treating us with the commonest courtesy as a Church contemporary! Our friend's remark, that we seem to be "not fully posted in the history of our Church scandal," is quite true; for we have shrunk from its study with aversion, and we trust that, in the end, we shall find no disadvantage in our unacquaintance.

> "Where ignorance is bliss, 'tis folly to be wise."

We know this, however—that this "Church scandal" has arisen under the system of clerical editorship. And we know this, too—that whatever else we may have failed to do in the service of the Church, we have at least given a death-blow to that reprehensible system. His caustic compliments to those "who seem to consider habitual asperities as exclusively clerical privileges," are more seasonable than perhaps they will be acceptable,—but they are certainly very just; and in this, as in every other department of editorial conflict, by all means let the good old rule be respected—*Palmam qui meruit ferat*. But we will not longer keep the reader from the enjoyment of the article itself.

—Our Pennsylvania correspondent has startled us by the information—and it will startle, we are persuaded, very many of our readers—that in the city of Philadelphia a crusade is begun by the clergy against Free Churches: that "sermons are preached openly and plainly decrying them, and declaring the lawfulness and the benefits of the opposite sort"—and that "others are preached extolling the existing fashion as the one that has done so much for winning and securing the affections of the intellectual and the refined portions of the community." This is retrogression with a vengeance! But it will never do. They who, from self-interested motives, set out on such a backward course, are only deceiving themselves and attempting to deceive others. That the pew-system suits admirably the indolent, the indifferent, the careless among the clergy; and that it also accommodates itself satisfactorily to the religious formalism and the worldly conventionalism of "the intellectual and the refined portions of the community," we can readily believe. But are such considerations as these to be allowed, for a moment, to prevail, in estimating aright the obligations of the Church, in faithfully carrying out her mission, in directing her operations? Can such reasons consist with that awful responsibility under which the clergy labour, by their ordination vows, "to seek for Christ's sheep that are dispersed abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ for ever?" Impossible—utterly impossible, with any right-minded Churchman! "I came not," said our Lord, "to call the *righteous*, but *sinners* to repentance." And if in any of the parishes of these Philadelphia churches, where the respectable church-going folks "in their silks and furs, walking over richly carpeted passages, and sitting in luxuriously stuffed and cushioned pews"—if, we say, our Lord were to come again, to "call sinners to repentance," would He confine Himself to such; nay, is there not but too much reason to believe, that they would be "the righteous," and that His call to "sinners" would be addressed where neither silks nor furs, nor rich carpets nor luxurious pews, would deaden His anxious voice, or intellectuality and refinement otherwise obstruct His gracious influences? Are not our clergy "Ambassadors for Christ?" And is it not their first and most indispensable duty, to take care that, not they only that are clothed in purple and fine linen, and fare sumptuously every day, but "the poor have the Gospel preached to them?" The pew-system not only fosters an exclusiveness quite out of character with a Gospel that is no respecter of persons, but also favours many shortcomings on the part of those who have both to preach it and *to act it out*. It may suit those who neglect their parochial duties by editing newspapers. But this, were there nothing else, is its utter condemnation.

But we cannot pursue the subject further at present. We only hope that a crusade in so unrighteous a cause will not fail to be earnestly and strongly resisted by all sound-hearted and right-minded Churchmen of Philadelphia.

—We have been favoured, it will be seen, with one very elaborate exposition relative to the orders of Priesthood, respectively, of Aaron and Melchisedec; and from the hand whence it has come, as that of one of high attainments in Biblical lore, and in Gospel commentary, we would allude to it with deep respect, and attach to it great consideration. We are disposed, ourselves, to question, however, whether the real point at issue, especially in this our day—that which bears, by implication, upon the Christian priesthood—is sufficiently elucidated; at any rate, as involved in the assertion of some of the more practical of the great Catholic verities which, as Churchmen, we can never, with consistency or with good faith, keep out of view. The Sacraments, as means of grace, are especially to be considered in connection with our Priesthood, derivative, as its order is, from a divine source, and endued, as its preachers are, with divine influences. "The Ministers of the Gospel," says Fludyer, in his commentaries, "may safely, in a metaphorical sense, be called Priests, because they are taken from among men to offer up sacrifices for others,"—the spiritual sacrifices, namely, of prayer, praise, and thanksgiving; but above all, that great Commemorative Sacrifice, which they alone can administer upon the Christian Altar. The ancient Fathers—Tertullian and Cyprian more especially—always regarded the Holy Eucharist as a Sacrifice. And not only does it belong to the Priesthood to offer it up for the faithful, but to them alone also to prepare for its devout participation—even to the absolution of those who might have disqualified themselves for so high and holy a privilege,—remembering that axiom of the ancient canon law, which applied emphatically to the Priest, *Ejus est absolvere, cujus est ligare*. But we must reserve our further remarks for another opportunity. These hints, in the mean time, may not be unsuggestive.

—We have given insertion in another page to a plain exposition, by an eminent English divine, of the claims of the Anglican Church to its true position, and its genuine legitimacy, as a branch of the Church Catholic; and we have done so at this time because we believe that the denial of those claims of our Mother is one of the cunning devices that are being employed by Jesuits, both female and male, to unsettle the minds of members of our own Church. Their object is to palm off the flagrant falsehood as, if not a truth, yet at least as having in it something of ambiguity, as respects the true succession in the Church of England—of course sufficiently inferential against her as to shake the confidence of such as may be yearning after something more real and earnest than they find where they are. It is, however, as the honest and truthful statement we refer to shows, a very gross delusion which they are brought under, who yield to such falsifications or perversions of historic fact as must be had recourse to, if any semblance whatever of invalidation of the Anglican Church's orders can be set up. To any ingenuous and unprejudiced mind, simply exerting its own common sense, the recollection of the very object of those who address to them such misrepresentations, ought to convey a strong suspicion, at the very least; and this, where the search is after truth, ought in common fairness to induce an examination of those authentic historical records which place the question, as the article we have quoted shows, in a light under which it would be impossible for such a mind to resist the force of truth. That our Mother Church is the *old* Church of England, whose origin can be traced, not to Cranmer, Latimer, and Ridley, who only reformed it, but up through the Primitive Fathers and the Holy Apostles to Christ Himself, there can be no doubt. Nay, in the words of a learned English writer, "the orthodox and undoubted Bishops of Great Britain are the *only* persons who in any manner, whether by ordination or possession, can prove their descent from the ancient Saints and Bishops of those isles,—that they, and they *alone*, can trace their ordinations from Peter and Paul, through Patrick, Augustine, Theodore, Colman, Columba, David, Cuthbert, Chad, Anselm, Osmund, and all the other worthies of our Church." It was doubtless under a consciousness of this, that the Romanists got up that flimsy and wicked invention of the "Nag's Head story," with reference to the consecration of Archbishop Parker, on which certainly depends the validity of orders in the English Church since the Reformation. But Bishop Burnet so completely established the genuineness and regularity of that consecration—not at the "Nag's Head," but at the Archiepiscopal Chapel at Lambeth—that the atrocious falsity of crafty device could no longer be questioned.

We have said thus much, in calling attention to the extract alluded to, because in one recent lamentable instance of perversion to Rome, *that* was the conclusive-plea which unhappily prevailed with a disheartened and morbidly-affected mind—the last feather, as it were, that broke the jaded camel's back. And it certainly involves an important issue; for if the Catholic Church in Great Britain wants the requisite *validity*, so does our own Zion.

—The article of our learned contributor, C. F. C., on the Sanctity of Places, would be quite out of tune with the general tone of our paper, were it to go forth unaccompanied by any counteractive from ourselves. But, as illustrative of the popular Protestant fallacies by which even divines of a branch of the Catholic Church so pure as ours can be misled, it is not without its use. The prevalence of such puritanical ideas will very much account for the irreverence that is so general among our congregations, and which is found so great a hindrance to serious and devout impressions, more especially upon the youthful mind.

When our friend says, "Holiness dwells not in temples made with hands; holiness is not, and cannot be communicated to the wood, the colour, or the sculpture; and no architectural skill can infuse one particle of sanctity into the noblest edifice ever reared by man; and whether we approach or leave the material objects in sacred places, they are still the same material unchanged,"—he evidently mistakes the whole question at issue. "We are to seek for it," he says—seek, that is, for holiness—"in man himself—we are to seek it in a living temple, not the dead." Thus, he is plainly confounding two things—personal holiness and the holiness of consecrated places and objects. At the consecration of our churches it is, in a solemn address to God, declared, "We consecrate this place to the honour and glory of Thy name," separating it from all unhallowed, worldly, and common uses, "in order to fill men's minds with greater reverence for His glorious majesty, and affect their minds with more devotion and humility in His service." And surely, a place thus consecrated is *a holy place*. It is, by that solemn religious act, made hallowed in its character—made holy; for it is dedicated to the special service of God, who is a Holy Being. We know that God is everywhere present: "In Him we live, and move, and have our being." But we are in His more immediate presence, in the place thus consecrated; and hence His own emphatic injunction—"*Reverence My sanctuary: I am the Lord.*"

Holy Scripture, again, distinctly enjoins—"Keep thy foot when thou goest to the House of God." Why? Because it is God's House, and therefore a holy place. God abideth there: it is there His holy angels hover round about His throne, keeping the court of the King of kings. It is a place marked off from the outward world, and has its own distinguishing signs of holiness. And well, therefore, may the devout and humble soul exclaim with the Patriarch, "How dreadful is this place!" and think of God's own solemn warning, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!"

But, it is most unreasonably argued, "All this has passed away!" "Sanctity in those objects existed for the past; but with the new all things became new!" Why, we always thought that God, the consecration of which things to whose service made them holy, was "the same yesterday, to-day, and forever!" The new dispensation certainly abolished many things, but surely not the holiness of His House—the place where He hath put His Holy Name, "the place where His Honour dwelleth," and of which he hath said, "I will abide there forever!" No—still, still is the solemn sentence sounded in our ears, "The Lord is in His Holy Temple!" And surely, if it were not to continue so to be,—under the new dispensation, as well as the old—surely, if "all this has passed away," it could never have been that Christ Himself, whose every act and every word was an example for His disciples for all time, would have reproved and forbidden the carrying of any vessel through the Temple, and would, even with a whip, have driven away from its very precincts the money-changers, and them that sold doves, notwithstanding that both were there for purposes connected with the Temple worship! And why was this, but that it was a Holy Place? Why, but that God's words were still, and were ever to be, true, in all their fervour and their force—"My House shall be called the House of Prayer." In the words of Hooker, "as the ancient Fathers have affirmed, it is a place beautified with the presence of celestial powers;" and therefore, of necessity, A HOLY PLACE.

—The trial of a Judge for criminal corruption, the proceedings of which, during this week, have caused so painful an excitement among us, is an occurrence the mischievous nature of which would not seem to be fully estimated by the popular mind. The office of a judge is one that ought ever to be held sacred; and he that fills it is not, in any misdoings, to be accounted as an ordinary man. In the case in question, it will be seen, the accused has not been pronounced guilty. But the result shows very forcibly how advantageously we might copy, in our jury trials—as, indeed, they might in England, also—after the ancient Scotch law. There, they have, not *two* verdicts only, but *three*; and the third may often be advantageously adopted—the verdict, namely, of *Not Proven*. It is a sad state of things which the trial has disclosed. But we must reserve any further remarks upon it for another opportunity.

UNREALITY IN THE CHURCH.

"The *unreality* of the Churchmanship of the present day deserves a rebuke: it is indeed the great evil from which the Church is now suffering, and the cause, without doubt, of driving many earnest-minded men to the Romish communion." Such were the words addressed to us, it may be remembered, last week, by an intelligent and devout layman, in a communication expressive of the satisfaction with which he has witnessed what he is pleased to call "the earnest, straightforward, and fearless course of the *Churchman*." And we believe that this is the feeling of many eager and anxious hearts among the laity of our Church. Nor can one wonder. There certainly is much *unreality*: it would be as vain as it would be mischievous to attempt to deny it. It stares us in the face on every hand; and instead of being smothered over, it must be grappled with and overcome. One sees its indication, more or less, in almost everything that appertains to the Church—in too much of the obligation that we severally owe to her, and in too many of the operations that are carried on in her name. In mere profession, if that were enough, there is much to boast of; but actions, not words, are the true test of the reality. "An inward sincerity," it has been well observed, "will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other." And what is the outward deportment of the generality of our congregations? Is it so reverential, so serious, so devout, as really to indicate an "inward sincerity?" Can it with any reason be expected that there is much "inward sincerity," where their religious duties are confined to a stinted attendance upon the services of the Church one day in seven, and but for one service in the morning; and where such attendance is, in too many instances, a mere piece of formalism? They go to Church, and they listen, perhaps, to a dry, cold, read service of confession, and prayer, and praise, followed by a sermon that sends them home in a state of comfortable complacency. Can there in all this, as it too commonly prevails, be anything that can with truth be considered a realization of what is declared for us before God's Holy Altar: "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee?" For where, as a general rule, is the "pure heart and humble voice" with which Christ's ministering servant is to be accompanied "unto the throne of the heavenly grace?" And although there may be the "collection," yet, made as it too often is in an off-hand, and therefore irreverent manner—and instead of observing the direction to "reverently bring it to the Priest, who shall humbly present and place it on the Holy Table," thrusting it into a corner, or leaving it upon the chancel steps—how does it indicate any sincerity as an offering and a sacrifice to God, and, as such, an act of worship acceptable to Him? Neither is there any indication of reality in the amount of these "collections," or in their consistency with the solemn obligation under which we lie "to do good and to distribute," as those sacrifices with which God is well pleased; and to see that they who sow unto us spiritual things shall reap our worldly things, and that they who wait at the altar shall be partakers with the altar—remembering that "even so hath the Lord ordained."

It were unnecessary to adduce, in any detail, at least, the evidences of lukewarmness and indifference that one sees on every hand, to the great mission of the Church, to ourselves, and to the masses around us. The case, as already we have humbly and briefly attempted to illustrate it, reflects in that one phase almost all the rest; for where the duties we owe in God's Holy Temple are lightly esteemed or imperfectly discharged—or slurred over, or infected by the spirit of the world—then, assuredly, shall we find dereliction and degeneracy in all besides. Religion, in fact, is not the great business of life—its interest is not regarded as "the one thing needful." A popular but hollow and unholy conventionalism is made the miserable substitute for Christian earnestness and devotion. "We content ourselves with looking around us. We do not reflect that what at present we call *custom* would in former times, before the morals of Christians became degenerated, have been regarded as monstrous singularities; and, if corruption has gained since that period, these vices, though they have lost their singularity, have not lost their guilt. We do not reflect that we shall be judged by the Gospel, not by custom; by the examples of the holy, not by men's opinions; that the habits, which are only established among believers by the relaxation of faith, are abuses we are to lament, not examples we are to follow; that in changing the manners, they have not changed our duties; that the common and general example which authorizes them, only proves that virtue is rare, but not that profligacy is permitted: in a word, that piety and a real Christian life are too unpalatable to our depraved nature ever to be practised by the majority of men."* This is all too true,—it is too true, may it not be feared, of the majority of men in the Church, as well as in the world. And it accounts for the unreality, which real and earnest Church minds cannot but deeply deplore, and seek to have remedied.

In such a state of things, our bishops and pastors have certainly, on every account, an anxious duty to perform. O, that in every case it were performed faithfully, fearlessly, and uncompromisingly! With them, under God, must rest, or ought to do, the putting right of so much that is wrong—the transformation from an unreal to a real life in the Church. And one sure means of doing so, is to point to the example, and return to the custom of the past, ere cold pretence usurped the place of reality—even to times which, in this heartless age, are too apt to be looked back upon with contempt. It can never be amiss to call to mind, that

> "In those rude days men gave to God their best;"

and this is what men, now-a-days, but very rarely do. We want their spirit: we are devoid, perhaps, of much of their (as it is too often thoughtlessly called) *superstition*; but so are we of their earnestness, their self-sacrifice, their devotion. See, for instance, how degenerately we contrast with them, as respects devotedness to God in the worship of His Sanctuary.

> "Seven times a day, *on bended knee*,
> *They* to their Saviour cried; and *we*—
> One hour we find, in seven long days,
> Before our God to *sit* and *gaze*!"

And does not such a contrast as this, to go no farther, speak loudly in attestation of the unreality into which we are so much fallen?

But we have a right, we say, to look to our spiritual pastors, alike for precept and example, in such a case. They it is that must prove to us, that if the show of anything be good, the sincerity of it must be infinitely better,—"in all things showing themselves patterns of good works: in doctrine showing uncorruptness, gravity, sincerity—sound speech, that cannot be condemned; that they who are of a contrary part may be ashamed, having no evil thing to say of them." For them it is to be "in labours more abundant." There should be no shortcomings with them. For they must never fail "to have in remembrance unto how high a dignity, and to how weighty an office and charge they are called." This is the admonition addressed to them at their ordination; as is also the exhortation, "Consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies." And for this it is that they need, and they profess to obtain, the assistance of the Holy Spirit. "Receive the Holy Ghost,"—so runs their commission—"for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost."

And this power it is, in all its fulness and reality, that we most want in the Church; the possession of which would assuredly secure her against the evils of which there is so much reason to complain. We want the Holy Spirit in His Divine Personality in the Church. Men—even clergymen, fail too much to realize the distinct presence and power of that Divine Person. His personality, we say, is not realized. And yet we know and may prove the Holy Ghost to be a Person, just as we know and can prove the Father or the Son to be a Person—as One with personal properties, attributes, and operations, and to whom is divinely ascribed what belongs to a person. We know it, in the one case as in the other, more by the property than the essential form; and we find in the uniform tenor of Scripture the ascription to Him of personal properties, even as high as any that are ascribed to the Divine nature itself. He is one in that holy, blessed, and glorious Trinity, three Persons and one God, in which we are to "acknowledge every Person by Himself to be God and Lord," and in which "none is afore or after other, none is greater or less than another."† It is He that supplies the bodily absence in the Church of Christ Himself; and hence it was that He was anciently called the "Vicar of Christ," as in and by Him, He is present with His priests in their ministry, and with His people in their assemblies. "He so represents the person," says Owen, "supplies the bodily absence of Christ, that in His presence the being of the Church, the success of the ministry, and the edification of the whole, absolutely depend." And it is this Divine presence that we must have, alike in our ministries, our assemblies, and all our operations as a Church. It is not only important, but indispensable. "For the things of God knoweth no man, but the Spirit of God;" and, as the same Apostle also declares, we must receive the Spirit of God "that we may know the things that are freely given us of God." This Spirit is ever one of unity and concord. "It maketh men to be of one mind in an house." And it is the unity of this Spirit, let us be assured, that we must obtain, ere we can hope to be in the bond of peace. Our unhappy divisions, dissensions, and distractions, would all be removed, had we His influences more directly and powerfully among us. And, O, that it might indeed be, as a thorough reality, in this our day, that earnest and reverent heed were given to the solemn injunction, "He that hath an ear, let him hear what the Spirit saith unto the Churches!" And many awful words of warning does He say, which may be found in that Great Revelation of St. John the Divine, with some of the more encouraging of which we would conclude these remarks—even those which solemnly declare to us, alike for our comfort and our caution, "Be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches."

* Massillon.

† Athanasian Creed

THE RUMOURS OF WAR.

Although we attach no credit to the prevalent rumours of a threatened war between this country and Great Britain, we think there is being displayed a feeling on both sides which is far from favourable, if not to peace, yet certainly to good-will, and, therefore, one that is, on every account, to be seriously deprecated. That the English journalist whose reiterated menaces of war seem to have created such a panic—that the English Government, whose policy, under its present head, is anything but of a conciliatory character,—that both these, we say, may not have been much to blame, we are not disposed to doubt. We have little or no faith either in their wisdom or their integrity, in any such matter; because they are not guided, and seek not to be, by those holy influences which are the only source and the only security for true and lasting peace. One cannot censure too severely, be it in what quarter it may, that coolness, that indifference, with which the idea of a rupture between two such countries as Britain and the United States can be contemplated as probable. One cannot condemn too decidedly that vicious habit that is indulged, whether on one side or the other, of sneering at, and disparaging national resources, and of provoking and inflaming national animosities. The English journals—and especially that which claims to be, and perhaps justly, the "leading journal," not of England, but of Europe—are all more or less addicted to the utterance, ever and anon, of unkindly, if not exasperating sentiments respecting us; and our journals, it must be confessed, or some of them, are not one whit behindhand, in their provoking, their affronting depreciations. What folly is this! Why, surely England has reason to be proud of us as her descendants, making progress as we are to a greatness even beyond her own; and as surely may we with pride reflect, that we have sprung from a people who have done more, perhaps, for the perfection of political liberty, and the advancement of human happiness, and the progress of enlightened sentiment, and the furtherance of material improvement,—ay, and more than all, for the spread of Christian knowledge, and the exercise of religious principle, and the maintenance of evangelical truth, than any other nation, that we know of, under the sun. And why, then, with such grounds as these for mutual respect, if not affection—why should there be jealousies, heart-burnings, insults?

We blame—it is impossible not to blame,—under any circumstances it would be culpable,—the tone which some of our city contemporaries have indulged, since the news of the threatened rupture that has been so rashly presumed upon was received from the other side of the Atlantic. Nothing that we have met with in the English prints could reasonably provoke, for instance, such a braggadocio defiance as this,—"We dare you to do your worst!"* Nothing, assuredly, could call, were there a spark of just or generous feeling allowed to prevail, such language as this, which accompanied the just quoted piece of bravado,—"For we know that in a year we can, with our privateers, sweep the ocean of every unarmed British vessel that dares to show itself. A nation hungry for our bread, and saved only from bankruptcy by our gold, going to war!"† We are aware that the quarter whence this silly yet most offensive gasconading proceeds, is not one where one expects to find absolute wisdom—or that it is a voice that will be taken by the public for more than it is worth, which fortunately happens to be mighty little. Still, the people's very familiarity with such affronting expressions is to be deprecated, if peace, the motives to which can never be too warmly cherished, or its blessings be too highly prized, is to be sought to be preserved. And, we may depend upon it, that he is no friend to his country that would not seek to preserve it, be he American or be he Briton,—and preserve it, too, at almost any sacrifice, save of conscience, integrity, humanity, and honour.

Circumstances, we do not deny, may unhappily arise to justify a war, even between two countries closely connected by family ties as America and England. God forbid they ever should arise! But actual invasions of right, absolute refusals of justice, deliberate manifestations of insult, and positive inflictions of injury—these are causes of war, and especially where there is involved with them prudent precaution, necessary defence, or requisite reparation, which have always been held allowable in even Christian nations. Still, if we apply the principles of Christian morality to the affairs of a nation, there are difficulties in the way of reconciling war, in the great majority of what might at first sight appear justifying causes, which the statesman who is actuated by a regard for the higher law will not easily be pre-

* *N. Y. Express.*

† Ibid

vailed upon to overcome. But at any rate let us never do anything, if we can help it, either to provoke or anticipate, but everything that is possible to deprecate and to avoid. To contentedly acquiesce in its probability, is wrong. Our Christian, our moral duty is to resist the persuasion of its probability. Yet how many of our public journals have been almost gloating over the anticipations of such a scourge, during the last few days!

They know not what they do! This is the best, the most charitable excuse that can be offered for them. They little consider the miseries we should suffer under such a scourge—how our augmenting commerce would be interrupted, how our material progress would be checked, our moral advancement obstructed, and our religious interests injured—to say nothing of those more poignant inflictions which the scene of conflict would present, be it where it might. O, it is a horrible thing is war, let its object be what it may! *Bella! horrida bella!* Wars! horrid wars! This was a sentiment which even the heathen could give utterance to, and strive to act in the spirit of. How much more, then, Christians. And having used the word *bella*, we are reminded thereby of a remark of Lord Clarendon—a greater, and perhaps a more peace-appreciating one than he that bears his honoured name, and is at this time her Britannic Majesty's Foreign Secretary,—that "the grammarians have too much reason to derive *bellum, a belluis;* for all war hath much of the beast in it; *immane quiddam et belluarum simile:* very much of the man must be put off, that there may be enough of the beast!"

A much ancienter saying than any of Clarendon's, and one quite as sensible, if not as witty, is that of Plutarch, who has remarked, that "five great enemies to peace inhabit with us; viz., avarice, ambition, envy, anger, and pride; and that if those enemies were to be banished, we should infallibly enjoy perpetual peace." Then, in God's name, let *us*, as a Christian people, now set the example! Let us do our best, at any rate, to banish enemies so hateful, so mischievous. Let us spare no pains, withhold no sacrifice, for such a purpose. For what could ever be too much to give up for such a blessing, national or individual, as the infallible enjoyment of perpetual peace?

As a Church, our duty is still more plain, still more bounden. Our solemn obligation it undoubtedly is therein, to "seek peace and ensue it." God, we may rest assured, will sooner or later, and in one way or another, "scatter the people that delight in war." And when we remember the Apostle's question, as applicable to the people of the new world as it was to those of the old,—"From whence come wars and fightings among you? Come they not hence even of your own lusts that war in your members?"—surely we have occasion to ask ourselves, if some lust warring in *our* members, as a people, is not the motive power to that propensity to be "sudden and quick in quarrel" which so deplorably prevails in certain quarters? But as a Christian Church, we say, all this must be resisted by us. And especially when the object of our rising animosity is that country whence came to us this Church, with all its high and holy prerogatives, and privileges, and where they against whom our arms would be raised are they who are, in a manner, one with us, as of the same household of faith. "Love the brotherhood!" But how could we, if we fell out with them in deadly feud, and sent our forces to fight them in mortal combat!

But upon more national, and therefore more popular ground, let us also decry the notion of seeking or encouraging a quarrel with what was to the forefathers of so many of us their father-land. He was a true-hearted American who wrote the following spirit-stirring stanza—spirit-stirring it deserves to be to the people of both countries alike;—and wise, and good, and generous, ay, and patriotic they assuredly are, who at this and every like conjuncture cherish the brotherly feeling thus so beautifully expressed,—

> "While the manners, while the arts,
> That mould a nation's soul,
> Still cling around our hearts,
> Between, let ocean roll,
> Our joint communion breaking with the sun;
> Yet still from either beach
> The voice of blood shall reach,—
> More audible than speech,—
> *We are one!*"*

WHAT IS THE CAUSE OF THE SECESSIONS TO ROME?

A pamphlet has come into our hands with this title, which, though its object is an unfriendly one to the Reformed Church, yet enunciates some seasonable and important truths. It is a publication of the Irvingites, and its purpose is to show that, since (as it audaciously alleges) there must be goings-out from our Church, owing to the unsatisfactory state of things within her pale, *their* schismatical communion is that to which we ought to resort. There is involved in the idea that is indulged a strong, a fatal delusion. An assumption of divine sanction of their schism is set forth, which it is awful to contemplate. "God has," says the statement, "in the fulness of His mercy, visited his divided and desolate Church, and 'restored her judges as at the first, and her counsellors as at the beginning.' He has called twelve men to be Apostles, etc. They have organized churches according to God's perfect model, as it has been shown to them; have prepared a liturgy which is widely comprehensive and catholic; have restored usages which, in some parts of Christendom, have fallen into disuse, and in others have been so much corrupted as to lose all their significance. They declare doctrine with no uncertain or doubtful voice, and rule and order all things with firm, but gentle hand." Now, is it not monstrous to suppose, that whereas God's Holy Word directs us to "mark them that cause divisions, and avoid them," God Himself should incite, and co-operate in such divisions? Christ's perfect model of a Church was surely better known to His own Apostles, and their immediate followers, eighteen hundred years ago, than it can possibly be to any restless dissentients from the Church, that has come down to us from them in the present day. They are doing now, or attempting to do, just what St. Paul had occasion to condemn, and caution against in his day—"by good words and fair speeches decieving the hearts of the simple." They are violating that "unity of the Spirit," which it is solemnly enjoined that we are to keep "in the bond of peace." And not St. Paul only, but St. Peter, St. John, and St. Jude—inspired Apostles, holy men of God, speaking as they were moved by the Holy Ghost—all concur in warning their several Christian communities against the intrusion of schism and its teachers; looking with horror upon schism in the Lord's Body, and showing that God Himself will never excuse those who wantonly trifle with the unity of His Church. It is no justification to say, as this manifesto so unscrupulously does, that "here may be found," in the operations, that is, of their schism, "by any who feel the want, a full realization of the principles which are taught in the Protestant Episcopal Church, but which she fails to realize." The influences of schism, to which they are contributing an additional force, constitute as great a cause, perhaps, as anything else, why she fails to realize the principles she teaches. One of those principles is unity in herself, as that Church of which it is divinely said, "There must be no schism in the Body." She teaches, she enjoins, as the witness and keeper of that Holy Writ which contains God's revealed will, "that we all be of one mind, and live in peace"—that "we all speak the same thing, and be united in faith and practice, loving the brotherhood, fearing God."

* Washington Allston.

Most true it is, as the address declares, "there is no longer any need of turning toward Rome to find a centre of unity, or a living voice declaring the truth with authority." But it is not true—it is audaciously false—to add, that "the great want of the age, in spiritual things, is supplied by their restored Apostleship." The theory of this assumption is false; for there could be no such restoration in opposition to the unity of the Catholic and Apostolic Church, and in conjunction with schism, which the primitive, the veritable, the divinely appointed Appostleship has denounced as a sin. We did not need to do such evil that any such good might come—if even it *were* good. A centre of unity, there is—a living voice declaring the truth with authority, there is, in our own Church, if men will but humbly and patiently seek to secure and make it available. But because things, in this crooked and perverse generation, are not all as they ought to be in the Church, that is no reason,—none assuredly, which God will accept,—why we should desert her, why we should apostatize, and go over to an enemy to her peace, and a denier of her authority, whether Romanist on the one side or an Irvingite on the other.

We are not of those who would shut out the truth, however unwelcome, however mortifying to us it may be. We implicitly believe, that truth fears nothing so much as concealment. It is the saying of a discerning moralist of our own time, that "no bad man ever wished that his heart was made of glass, or that others could read his thoughts; but the misery is, that the duplicities, the temptations, and the infirmities that surround us, have rendered the truth, and nothing but the truth, as hazardous and contraband a commodity as a man can possibly deal in." We thank God, however, that we can afford to despise that hazard, and deal openly in any truth as no "contraband commodity." And therefore we scruple not to acknowledge, that at present, unhappily, our Church does fail to secure a full realization of the principles that are taught by her. We acknowledge it, because we verily believe that the more it is brought out, the better chance will there be of the evil being remedied.

Yes,—we do want a full realization of the principles which are taught in the Church. She *does*, alas!—with shame and sorrow be it said—she *does* fail to realize them to a very great extent. Yet she *has* those principles still: she holds them in all their integrity, and in all their force; they are inherent in her evangelical character, in her divine organization. Let it be the business of her true sons, then, to enable her to realize them in all their truth,—not to run away from her, and not only to still further weaken her, but assail her. There is no more need of turning toward this pseudo Apostleship, than toward degenerate Rome. If it avails anything, we would even say, as it is said in the plausible address we are remarking upon, that "there is *no longer* any need." For there has been, and still is, and will now continue to be, we are thoroughly persuaded, a development of life in the Church—a restoration of vitality—a movement of spiritual animation, which leaves men utterly without excuse for turning either to Rome or anywhere else, for a fancied realization of any cherished principle that belongs to the Church of Christ. It rests with ourselves, under God, to realize all that can be desired, if we will only be loyal and true, real and sincere, earnest and devoted. It is because we are not so that is one great reason—perhaps the greatest reason—why there are secessions to Rome. Let us be resolute for the truth in our own Zion, where we know it is, and only wants more fully and practically developing to make itself felt. But to desert her, and in deserting to wound both her and ourselves,—impatient under the ills we have, and flying to others we know not of,—O, this were surely as meaningless and mad as it were faithless and wicked, and must assuredly be most afflictive to Him whom, all the while, men are so infatuated as to pretend that they are serving!

But in all this there is, at the same time, the most irresistible argument, why the Church must bring out her own principles—be faithful to, be firm in, be resolute for the assertion of them. There must be no keeping any of them back—no compromise of any—no faltering step—no swerving this way or that. She must be true to herself; and her bishops and clergy must be true to her; and her laity must shake off their indifference, and be true to them as their spiritual pastors and masters in the Church. She is Christ's witness, to proclaim His truth boldly, to assert His authority duly, and to minister His Sacraments purely; and in doing it all, resisting manfully, the while, the evils around her. And if His truth requires any sacrifice, be it how costly it may, even the dread of martyrdom must not withhold it. She must, be the sacrifice never so great—she must bear her Lord's Cross, and bearing it, bless alike her priests and people, in the diligent and faithful discharge of their mutual obligations. And all this she can do, in the strength God gives her, if it only be put forth and used for Him. Let her, then, but do all this—and do it truly and resolutely—and nothing on her part, assuredly, will then be assigned as any cause of secessions to Rome; nay, all pretext for them would then be taken away; while, in God's name, she would triumph over all opposition.

THOUGHTS ON CURRENT EVENTS.

Among the strange occurrences of the day, we have observed a decision made by some Judge in New York, that the new liquor law of that State is void, not only because it is unconstitutional, but because it infringes on the natural freedom of mankind. The theory, we are not going to say anything about its application, is, that there are laws which a legislature has no right to make, and that when a legislature passes such laws, the judges have a right to disregard them. There is no person who concurs more fully than ourselves in the view, that the authority of legislators is a delegated and therefore a limited authority; but the question is, whence do the judges get their authority to declare such laws void? The case is not like that of an unconstitutional law. All American jurists are agreed that an unconstitutional law is void. But what is an unconstitutional law? It is of one of two classes. It may be a law which the legislature is prohibited by the Constitution from passing, or it may be a law passed by a legislature which, like the Congress of the United States, has only enumerated powers, and which law is not warranted by any of those powers. In such cases, the judges have a rule with which to compare the law, and by which they can ascertain whether the delegated powers of the legislature have been exceeded, or the restrictions imposed upon it violated.

But where is the rule beyond the provisions of a written Constitution, which can be used for any such purpose? The theory of our Government makes the Constitution superior to the legislature; and therefore a rule by which it is to be governed. But when we go beyond it, what are we to do for a rule? It is perfectly true that all legislative power rests on the will of God as its basis, and that it is held only by delegation from Him. It follows undoubtedly that the legislature has no right to pass an act which is not warranted by His delegation, or which is contrary to His will. Everything which is cruel or unjust is contrary to His will, and so is everything which does not conduce to the welfare of those who are to be governed by the law. But where is the power to decide what is cruel, unjust, or inconsistent with the welfare of the people? That is the very power which was delegated to the legislature. In the exercise of that power, those to whom it has been delegated may be mistaken, or they may wilfully abuse it; but who has a right to restrain them? They are responsible, as it is called, under the Constitution, to the people, and the people may put them out of office, and elect others in their places who will respect the law. But whence does any one derive the right of treating the law as void?

This notion of a right in the judiciary to overrule bad laws is not a very new one, although it has never yet been actually put in practice, and cannot yet be considered as being the law anywhere. Many years ago, the Court of Appeals of Maryland intimated the same doctrine; but they decided that the law before them was in contravention of the Constitution of the United States; because, being a State law, it impaired the obligation of a contract. The Court had, thus, a clear and intelligible ground upon which to rest their decision; and the fancy that they had the power to set aside an unjust or tyrannical law, merely because it was unjust or tyrannical, does not attain to the dignity of a precedent. Nor has it done so, we believe, on the present occasion. The New York Court held, whether rightfully or erroneously it is not our purpose to inquire, that the liquor law was in contravention of the Constitution of the State of New York; so that their decision does not rest on the fancy of which we have been speaking. Yet, in the present state of the public mind, and at the advanced point of progress which we have reached, it is quite conceivable that this may be the entering-wedge for the doctrine, and that it may become the established law of at least the State Courts. Now, as Churchmen, it does not particularly concern us what the law of the land may be, since, in that capacity, we have nothing to do with it but to obey it. We should not have adverted to this subject except for the purpose of illustrating an important idea, with which we have something to do.

It is, in truth, nothing more nor less than the introduction of private judgment into the science of law. Its effect, if it should come to be regarded as a recognized principle, will be to abolish the science altogether. Law is made up of enactments and precedents. That is, of the laws enacted by legislative bodies, and of that which Jeremy Bentham used to call judge-made law. Bentham had a great objection to the latter, as it stood in the way of his hobby of codification. For ourselves, we have generally observed that the laws made by the courts were founded upon some principle of right and justice, while those made by legislatures were not unfrequently destitute of all principle. But that unfortunate defect does not affect the right of the legislature to make laws, nor the duty of the people and of the courts to obey them when they are made. At any rate, all law rests either on legislation or on the authority of precedent. When a case arises in a court of justice, it must be decided by the existing law, if any can be found which will apply to it. If there be no such law either written in the statute-book or common in the reports, the Court are to decide the question according to the ideas which the judges entertain of the law of God as it is written in His Word or His Works.

But if the courts have a power of setting aside every law which they may think unjust or tyrannical—that is, every law of which they disapprove—they must have the same power with respect to precedents. In fact, it is now conceded that they have a right to overrule or disregard decisions, although it is agreed that they ought not to do so, unless upon strong grounds. The result, then, of carrying out this principle would be, that every judge would get rid of all laws and precedents which stood in the way of the decision which he wanted to make, and would then be left to extemporize a decision upon the principles of abstract right and justice. In this state of things, the science of law is at an end. No man can tell what the law is which will be applied to his particular case, nor, by consequence, when he is right, and when he is wrong. Our judges will be as absolute as Turkish cadis, while they themselves will not be able to furnish a permanent security to those in whose favour they decide, since the decision may be overruled by a superior judge, acting equally upon his own private fancies;—and although we prefer the logical law of the courts to the illogical laws of the statute-book, yet we should prefer the worst of the two if permanent to the best if arbitrary.

It is those private fancies which, usurping the name of private judgment, do so much harm in Church and State. It is of the essence of judgment, that it proceeds upon some rule or some principle which he who judges understands. It is of the essence of government, that rule shall be laid down by some authority. Against that authority no officer of the Government has a right to set up his own rule. The public rule, it is perfectly conceivable, may be wrong. It may be so far wrong that it can neither be obeyed nor enforced without sin. In that case, it must be disobeyed by him who perceives its sinfulness. But in so doing, he must cease to be the agent of the community which has made the wicked law. As a private man, it may be his duty to disobey it, and to pay the penalty of his disobedience; but as a public officer, he can have no such right. His delegated authority must be laid down when it cannot be conscientiously exercised. For although he may have a right to decide for himself according to his conscience, he can have no right to make his private conscience the rule of the community. Nor have we any right to make our private consciences the rule for any other individual. We can therefore have no right to prevent him from obeying the law. Our own conduct is the extent of the jurisdiction of our private conscience. Moreover, short of the point of plain sinfulness, obedience is always the duty of a Christian.

This is just as true of rubrics and canons as of any other laws, and just as true in the case of clergymen as of judges. Private judgment, in the true sense of the words, must always be a right, because it must always be a duty. But that fancy which, calling itself private judgment, sets itself up against an existing law, upon no stronger ground than a dislike or disapprobation of the law, has no title to be regarded as a right, because it does not pretend to be a duty. In all doubtful matters, we should submit to authority. Not that authority is always right; but because it is more likely to be right than any individual. There have been times—and they are, perhaps, not yet entirely gone—when Churchmen, as well those who talked much of the authority of the Church, as those who talked much of the right of private judgment, have been too much in the habit of disregarding authority when it interfered with their private fancies.

H. D. E.

Baltimore, November 17, 1855.

NOTES AND COMMENTS.

Exaction of the Pulpit.—This is the heading of a paragraph in one of our religious contemporaries, quoting from an article in one of the Presbyterian journals on writing sermons; which says,—"A minister cannot do his best every Sabbath, any more than a lawyer can in every plea at the bar. People, now-a-days, are getting to demand too much; not too much sound doctrine; not too much about total depravity and the necessity of regeneration; not too much about the law of God and righteous penalty; not too much probing of the sinner's conscience; none of these—not enough, for the most part; but too much classical adornment; too much care and polish in the composition of sermons." There is no doubt this is quite true, among all denominations. But is not the yearning after such a style of sermons too much ministered to from the pulpit? Does it not indicate a false training in a congregation to find them thus not only "demand too much," but rest their demand on the ground of mere intellectual gratification, or the indulgence of the "itching ear," instead of an earnest longing after plain, simple evangelical truth? There is another consideration. Does it not imply, if not a making of preaching "the be-all and the end-all" of the service of the Sanctuary, yet a giving it too great prominency? And where, then, is the worship—the exhortation and confession, the prayer and praise—where are the Sacraments? "My house shall be called the house of prayer." But what is complained of shows, that it is regarded merely, if not wholly, as a house of preaching. Surely there is a fatal mistake prevalent in this matter.

Stipends of the Clergy.—It appears from the computation of certain sectarian papers in the West, they provide much more liberally (at any rate according to the work to be done) for their "preaching," than we of the Church do for our clergy. According to the *Western Advocate*, "five stations in the bounds of the (Genesee Methodist) Conference, (and it is a small conference in size,) pay $800, and besides, furnishing a house rent free to the preacher. Several others pay $650 and $700 each, while the great majority pay nothing less than $500 a-year and house rent to their preachers." This is far beyond what our clergy's stipends average in similar localities. They obtain it by an assessment; and we learn, on the same authority, that they have already received over 95 per cent. of the amount assessed in their behalf. Such a people are evidently in earnest. And one cannot wonder, therefore, to see it recorded of them,—"As might be inferred, the members of the Methodist Episcopal Church in the Genesee Conference are active in matters of benevolence, deeply interested in general educational matters, and zealous in promoting the interests of Zion." Not that we agree with their mode of proceeding. It is not the Apostolic way. "They that minister about holy things," says St. Paul, "live of the sacrifice; and they that wait at the altar are partakers of the altar." That is the *right* way: the other, therefore, must be palpably *wrong*. But then they have no "sacrifice"—they have no "altar," in the sense of the Apostle's words. And among us who have, it is wholly or in great part neglected for any such purpose!

Christian Discipline.—The Methodists have undoubtedly the advantage over us, when it can be said for them, as one of their journals says:—

> We cannot but regard it as a most admirable feature of our own church polity, that the trial of offences is committed to a band of brethren chosen by the church for the formal exercise of discipline. A session, acting in the name of their brethren, and under a solemn sense of the responsibility devolved upon them by the Great Head of the Church, may, in most cases, bring about a reconciliation between contending brethren, and restore offenders, without making the matter a town's talk, or giving occasion for much idle and vicious gossip. It need scarcely be added, that the object to be kept in view, by every ecclesiastical tribunal, is to be still the same—gaining the brother—making peace, healing divisions, keeping the church pure. Is not such discipline the great want of the Church at the present day? Would not its revival be followed everywhere by genuine revivals of religion?

Undoubtedly it is so. Such discipline is wanted, at any rate, among ourselves. Our Saviour's own direction is, that "if thy brother shall trespass against thee," and he refuse to heed remonstrance, either given alone, or by the mouth of two or three witnesses, then "tell it unto the Church." But where is our means of doing this? We have no such discipline—albeit we derive the injunction for it from so divine a source. We could ourselves, just now, give a very striking illustration of this, where the object, too, was to spare a scandal to the Church. But the time is not yet come. "Making peace, healing divisions, *keeping the Church pure!*" Surely these were blessed results to secure in a Christian society; yet how is it to be done? Where is the authority, where the influence to effect it?

American Mission to Ireland.—The Methodists—very conscientiously, no doubt—are projecting a mission to Ireland for the "conversion," we suppose, of the Romanists. We should object to this on any account. If, in the first place, they could lawfully undertake it, to what could they convert them but schism? They would draw them *out of* the Catholic Church, and *into* a schismatical sect. And is this, in sober seriousness, desirable? Convert them, by all means, from the errors of their system, as Romanists; but, in doing this, do not seduce them into another error, or you may cause them—as many have done—to make shipwreck of their faith altogether: "so the last error shall be worse than the first." Besides, is there not enough to do, first, at home? "A great missionary work in Ireland," says the *Evangelist*, "having been already projected by the Methodists of this country, the North Ohio Conference has fixed the sum to be raised, in this behalf, at $100,000, of which one half is to be the offering of 'The West.' The *Western Advocate* strongly urges 'the grand idea of ten men giving ten thousand dollars apiece.'" This idea is all very liberal. But (supposing it were in other respects right) is it just? Have we not thousands, and tens of thousands, of Romanists here in our land; and have we not hundreds of thousands of actual heathen, and practical unbelievers? In such a case, it ought certainly never to be forgotten, that "charity begins at home."

For the Churchman.

THE CHURCH PRESS.

The following was from a clergyman to one of his brethren:—

You ask what I think of our weekly press. To speak of the portion with which I am acquainted—and to begin with the *Churchman*, as the most conspicuous. This paper (judging from an occasional sight of it from time to time) has always, deservedly, taken the lead, in respect to ability, and to literary merit in general. With well-known faults, it has always appeared to me the most characterized of any (if not exclusively so) with this creditable feature—a frankness in controversy, which never shrinks from giving space to whatever its opponents may have to advance. Its merits and demerits in general are alike, in a manner, transmitted; for it ever sustains its old character, internally; though, in its *external* relations, it has now the advantage of being independent of a clerical circle, which formerly claimed to represent the Church. Editors, whether lay or clerical, should remember that they are not Archdeacons. Among the occasional faults of Church papers may be mentioned one, which does not obtain now in the degree that it formerly did—that is, inserting the comments of any self-appointed lay-archdeacon, who might think his own minister, or any neighbouring one, to have either overlooked a rubric, or committed any other wrong not exactly of the nature of mortal sin. It is partly because this practice has gone comparatively out of fashion, that the present editor of the *Churchman*, who seems to be not fully posted up in the history of our Church scandal, has got into a little trouble, by pursuing a course which old-time editors consider as an intrusion upon their own proud past. But whatever harm he may have done to any *rectors*, unoffending or otherwise (and I should be far from countenancing it as towards any), it was certainly not under the present editor's guidance that the *Churchman* brought the *Bishops* of the Church into disrespect, and their judicial conduct into disesteem and contempt. And if the parties lately attacked in it had not been High-Churchmen, whom, as being such, its former sponsors were astonished that the paper should ever attack, the present scheme of killing it, if practicable, would doubtless never have been thought of. That other Church papers should ascribe to it an offensive character, as if *they* were guiltless of any hurt to others, is simply preposterous. It is to be hoped that some good may come out of this "rising all at once, as the sound of thunder heard remote;" and that all our editors, particularly those who are clergymen, will in future exclude from their columns all unkind, or contemptuous, or flippant expressions, whether their own, or of their approved correspondents; and that they will treat their opponents among believers, as of "one Bread" together with themselves.

The *Episcopal Recorder* comes next, as the old rival of the *Churchman*. As being such, the honourable sense of its editor appears in his having nothing to do with the combination against that paper. The present proprietor and chief editor is a distinguished jurist, who has contributed not a little already to raise the character of the Church press; though his columns do not exhibit all the advantages, of a critical kind, which his own full personal superintendence would probably ensure.

The *Banner of the Cross*, if it still sustains its old character, is, I think, the best *family* paper we have; though former editors of the *Recorder* (I do not know whether the present one has followed their example) would never recognize its existence, if I am rightly informed.

The *Church Journal* is the best caterer in every variety of Church intelligence. In controversy its manner is angular, where its policy is not tortuous.

The *Protestant Churchman* comes nearest to the London *Record*, on the whole, yet it seems to aim at being considered a sort of Hobart-Churchman.

The last two are looking out for "the dead man's shoes." May they live long enough to divide a pair between them!

The *Calendar* has been usually as well-behaved as the restraints of Miss Neely's latitude guarantee. But it was no part of the culture implied by such restraints, to treat with the utmost want of candour, Bishop Meade and his "Memoirs of Simeon." This was under its conduct (if it had then any responsible one) *immediately preceding* that of its present worthy editor. He is no dodger; and both he and his former honest paper, the *Church Chronicle*, had the honour of the most invidious regards from certain quarters in New York.

Last, not least, the *Southern Churchman* has maintained, with less exception than any other paper, a deportment leaving nothing to be regretted, and a spirit approved by one of the most refined classes of readers in the country.

In some of the Church papers, notwithstanding their holy mission to instruct and edify, the editorials betray too glaringly an eye rather to the approval of the greater number of those likely to take them up, and so to promote the circulation of the paper. The readers being thus virtually appealed to as judges, and not as learners, it would be appropriate if such writers were to place at the foot of each original article, the stereotyped expression (used even by some of such editors, when sending in an account), "Please find the above correct,"—or something of the kind.

And to those who seem to consider habitual asperities as exclusively clerical privileges, I would suggest the following substitute for a grace before their daily bread:

> *"Penates,*
> *Me, bello e tanto digressum, et cæde reconti,*
> *Attractare nefas, donec me flumine vivo*
> *Abluero."*

Observer.

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NEW YORK

Literature.

Juno Clifford. A Tale. By A Lady. New York: D. Appleton & Co.

This is a Tale which had better never have been written—*particularly* by *a lady*; or, if written, it certainly ought never to have been published, more especially by so highly respectable a firm as that whose *imprimatur* it bears. It is to be deprecated, for the interests of literature, as well as of morality and virtue. We say this deliberately. It is not from anything like what the world calls "straight-laced" views of such literature that we say this. The tendency of such a novel—for this is what it is—is vicious upon every principle of decency and purity. It is, in fact, in great part, the memoir of a female sensualist. Juno Clifford, its heroine, is not merely a woman of the world, but a woman of gross sensual desires. Her beauty is described as most fascinating; but her character is exhibited as most revolting to every pure-minded and right-principled idea of woman in domestic and social life. And why should such a character be held up to public gaze, tricked out in all the art and ornament of personal attraction? *Cui bono?* Is it not pandering to a morbid appetite, and a sensual feeling? And can any good come of that? Is there not tendency enough towards demoralization in too many of the social and other influences that prevail, without increasing it by such a publication as this? These are questions which cannot but suggest themselves to the reflecting mind, upon the slightest examination of the book. It addresses itself, too, to very popular predilections, and very fashionable inclinations. It is a novel, through which the moral poison can be easily insinuated,—a novel *by a lady—a young lady*, we believe; though how any young lady of pure and virtuous mind could conceive so sensual a character as that of her heroine, we are amazed by imagining. And not sensual in an ordinary manner, but one both extraordinary and unnatural—though not, on that account, one whit less mischievous. It is the remark of a great moralist, that "our senses, our appetites, and our passions, are our lawful and faithful guides, in most things that relate solely to this life; and, therefore, by the hourly necessity of consulting them, we gradually sink into an implicit submission, and habitual confidence. Every act of compliance, every new step towards depravity, is made with less reluctance than the former, and thus the descent to life merely sensual is perpetually accelerated."* What a lesson, then, is there not taught by this,—a lesson, too, which every one may feel the force of in his own case? If every act of compliance with such motives has so downward a tendency—if the descent to sensuality is thereby perpetually accelerated—how cautious ought we not to be about furnishing those motives! Yet here we have them suggested in all the force of their temptation. We know, that "to the pure all things are pure." But they are not generally the pure, unhappily, that are worked upon by such a book as this; for the readers of such works are not, in any degree, the pure: if they were, they would turn away from it in disgust. "Blessed are the pure in heart," said our Saviour, "for they shall see God." But *they* are not the readers of the fashionable and frivolous fiction of the day. Those are of a very different class of character, and state of mind,—the young, the gay, the thoughtless, the worldly, the tendency of whose feelings is towards sensuality, in one or other of its forms, and the state of whose hearts is such as to render them most susceptible of the worst impressions of a work of this kind. "By pureness," we, as Christians, are to approve ourselves to the Church of Christ. And, again, it is by "whatever things are pure" that we are besought to think of those things which belong to our own peace, and to the happiness of society.

Yet here, we repeat, there is that which is impure. The leading idea of the story is one of impurity, because one of sensuality. A beautiful woman—young, elegant, fashionable, fascinating, yet the wife of a man somewhat advanced in years—adopts a poor boy, brings him up as his mother, and has him liberally educated: a warm mutual attachment grows up between them—that is as between mother and child; he becomes a handsome young man, she still retaining all the bloom of beauty, when she gives rein to a criminal passion towards him—criminal in a double sense—criminal as a wedded wife, and also as a foster-mother. She has recourse to all sorts of vile artifices, in furtherance of her object of one day securing him as her prey, secretly and infamously yearning after the death of her devoted husband, towards whom, all the while, she is acting the part of a most disgustingly hypocritical dissembler. Almost before it could be expected, her husband dies; and then, in due course, she proceeds to disclose her amorous passion for her son, who is so disgusted by her declaration that he flies from her presence!

We are always unwilling to express ourselves with so much censure of any work issued by a respectable publishing house; but, in this instance, we feel confident that it is the moral duty of a critic to do so. The heroine of the tale is a vicious character: and yet is she paraded before the reader's mind in all those exterior attractions which are calculated to cover such a multitude of moral deformities, and to give a seductiveness to the influence of such an evil example that must be most injurious to the interests of morality, not to say of chastity. We trust the young-lady author is not to be considered as furnishing any illustration of the young-lady train of thought and idealism that are coming into fashion amid the liberalisms of the day. But the very circumstance of such a work being issued by an eminent publishing firm, as "By a Lady," ought certainly to put fathers, and mothers, and governesses on their guard.

The Red Eagle. A Poem of the South. By A. B. Meek. New York: D. Appleton & Co.

The leading incidents of this Poem, as romantic as they may seem, are all strictly historical. They are drawn from that remarkable and sanguinary chapter in South-western annals, known as The Creek War of 1813, which has never been depicted in such vivid colour, as its interest deserves. The hero of the story is the celebrated chieftain, *Weatherford*, or *The Red Eagle*, as he was called by his countrymen. As a warrior and an orator, gifted with all the physical graces that could contribute to preëminence, he never had his superior among our aboriginal tribes. He was the principal leader of the Creek or Muscogee Indians, in the terrific struggle which began, after some preliminary skirmishes, in the bloody massacre at Fort Mimms, sixty miles above Mobile, upon the Tensaw, a branch of Alabama River, on the thirtieth of August, 1813, when near five hundred persons, including all the adjacent white inhabitants of the insulated backwoods settlement, two companies of the United States troops, and many friendly Indians, were indiscriminately butchered, through the criminal recklessness of a drunken commander, who, though warned of his danger, would not even close the gates of his fortress. But seven of the number miraculously escaped to tell the bloody story. This brought the speedy invasion of the Creek nation, by the various armies, from Tennessee under General Jackson, from Georgia under Generals Floyd and Pinckney, and from Mississippi under General Claiborne,—resulting in the rapid series of sanguinary battles, which, in a few months, almost depopulated the nation,—near five thousand warriors having laid down their lives in the struggle to which they had been incited by religious fanaticism, the wily schemes of Tecumseh, and their aggravated hatred of the white man, so constantly encroaching upon their primitive hunting-grounds, then extending from the Chattahoochee to the Tombecbee.

Such are the materials out of which Mr. Meek has woven some hundred pages of tolerably graceful verse. The poem is descriptive throughout, picturesque, and sufficiently ideal in the mode of treatment to give an interest to character and incident over and above the intrinsic attractiveness of the subject matter itself. Character fairly emphasized, and situations dramatically managed, give promise of no little power, capable though it be of much future development. The versification is not, perhaps, as smooth in parts as might have been wished for by the fastidious ear. And the author labours throughout under the no trifling disadvantage of having to deal with a singularly unromantic nomenclature as regards both localities and personages of his story. "Fort Mimms," "Burnt Corn Creek," "Smith," "Beazely," and "Horseshoe Bend," make up a not very practicable phraseology; but *per contra* we have such sonorous titles as "Cahawba," "Sallapoosa," "Tuscaloosa," "Tensaw," "Chattahoochee," "Weatherford, the Red Eagle," and "Lilla, the Forest Flower." Here is a pretty piece of word painting, which shows that nature has been studied in the woods. There is no taint of midnight oil, but a fresh forest smell, and the rustling of leaves.

> When Spring comes smiling over hill and dale,
> What light and fragrance in these woods prevail;
> Then all his banners of far-flushing green,
> O'er every forest monarch's tent, are seen.
> The graceful dogwood waves his crown of flowers,
> Diffusing snow-stars through the vistaed bowers.
> The tasselled chinkapin perfumes the hill;
> The luscious honeysuckles, by the rill,
> Faint with a sweetness which by far excels
> All the rich odours of Cathayan dells.
> And oh, what minstrelsy of bee and bird,
> Throughout the greenful paradise is heard!—
> The mock-bird, swinging on the locust limb,
> Pours down the forest a perpetual hymn:
> The whistling partridge in the meadow grass,
> The amorous wild-duck on her swaying glass,
> The chattering blue-jay, and the pine-perched crow,
> And screaming river-crane, with wing of snow,
> Their motley voices through the green aisles fling,
> And keep the anthems of orchestral Spring!

We are reminded not a little of "Bobolink" (though there need be no suspicion of plagiarism) in the blue-bird's

LOVE SONG.

> The blue-bird is whistling in Hillibee grove,—
> *Terra-re! Terra-re!*
> His mate is repeating the tale of his love,—
> *Terra-re!*
> But never that song,
> As its notes fleet along,
> So sweet and so soft in its raptures can be,
> As thy low whispered words, young chieftain, to me.
>
> Deep down in the dell is a clear crystal stream,
> *Terra-re! Terra-re!*
> Where, scattered like stars, the white pebbles gleam,
> *Terra-re!*
> But deep in my breast,
> Sweet thoughts are at rest,
> No eye but my own in their beauty shall see;
> They are dreams, happy dreams, young chieftain, to thee.
>
> The honey-bud blooms when the spring-time is green,
> *Terra-re! Terra-re!*
> And the fawn with the roe, on the hill-top is seen,
> *Terra-re!*
> But 'tis spring all the year,
> When my loved one is near,
> And his smiles are like bright beaming blossoms to me,
> Oh! to rove o'er the hill-top, young chieftain, with thee.

Red Eagle, we are persuaded, will not be without its admirers.

Mexico and its Religion: With Incidents of Travel in that Country, during the Years of 1851–52–53–54, *and Historical Notices of Events connected with Places visited.* By Robert A. Wilson. New York: Harper & Brothers.

Dedicated to the American party of the United States, this somewhat pretentious work has apparently set out with the determination to know nothing that bears the slightest semblance of good wherein the Roman Church is either directly or indirectly concerned. The energies of the author have accordingly been directed to an unreserved showing up of the whole body of secular clergy and the different orders of *religious* throughout Mexico. Truth should be spoken at all times, but there is something gratuitous, we cannot but think, in thus parading such disclosures of wholesale immorality and license in a publication like the present, intended for general circulation, and likely to be taken up, in nine cases out of ten, as a mere book of pastime, by men, women, and children, indiscriminately. It certainly can do men no good; it must prove repulsive to every right-minded woman; its influence cannot fail to be injurious to the young. Then wherefore should such books be published?—or, rather, why should a really entertaining and spiritedly written sketch of travel, like the present volume, be spoiled by the introduction of so much questionable matter? There is a pandering, too, to religious antipathies throughout the whole; and, together with much proper indignation at abuses, not a little of irreverent, or, perhaps we should say, ignorant scoffing at the most sacred verities. Occasionally, however, the author meets with something commendable, even amid the mass of corruption and absurdities which, according to his account, go to make up the religion of Mexico; here is a picture of

EQUALITY IN THE HOUSE OF GOD.

There are important truths to be learned in Mexico, and even in this immense pile of buildings devoted to superstition. Among these is the perfect equality that should exist in a place of worship. Here the rich and the poor meet together upon a level; the well-dressed lady and the market-woman are here kneeling together before the same image. The distinctions of wealth and rank are for the moment forgotten. While I was looking on and admiring this state of things, I saw a marketman on his return homeward with an empty hen-coop on his back. He walked boldly up, and knelt among the body of worshippers, told his beads, and then started up and trudged on his homeward journey. This equality is only for an hour, and hardly so long; yet it is an hour daily, and must have its effect in this country of inequalities, in reminding the most humble that this inequality is only for this world, and that at the termination of life all will stand upon a common level.

There is a good deal of information, as regards the history and details of mining operations, Indian antiquities, &c., which give value to the work, and serve as a counterpoise to its less commendable features.

THE PACHUCA MINING DISTRICT.

Pachuca is the oldest mining district in Mexico. In its immediate vicinity are the most interesting silver mines of the republic. These mines were the first that were worked in the country, and immediately after the Conquest they were very productive. They were worked for generations and then abandoned; again resumed, after lying idle for nearly a century, and worked for almost another hundred years; and then once more abandoned, and resumed again while I was in Mexico. They now produce that princely revenue to Escandon and Company of which I have already spoken.

We have the following spirited description of

THE INTERIOR OF A MINE.

Galleries are passages running off horizontally from the shaft, either cut through the solid porphyry to intersect some vein, or else the space which a vein once occupied is fitted up for a gallery, by receiving a wooden floor and a brick arch over head. They are the passages that lead to others, and to transverse galleries and veins, which, in so old a mine as this, are very numerous. When a vein sufficiently rich to warrant working is struck, it is followed through all its meanderings as long as it pays for digging. The opening made in following it is, of course, as irregular in form and shape as the vein itself. The loose earth and rubbish taken out in following it is thrown into some abandoned opening or gallery, so that nothing is lifted to the surface but the ore. Sometimes several gangs of hands will be working upon the same vein, a board and timber floor only separating one set from another. When I have added to this description, that this business of digging out veins has continued here for near three hundred years, it can well be conceived that this mountain ridge has become a sort of honey-comb.

When our party had reached the limit of descent, we turned aside into a gallery, and made our way among gangs of workmen, silently pursuing their daily labour in galleries and chambers reeking with moisture, while the water trickled down on every side, on its way to the common receptacle at the bottom. Here we saw English carpenters dressing timbers for flooring, by the light of tallow candles that burned in soft mud candlesticks adhering to the rocky walls of the chamber. Men were industriously digging upon the vein, others disposing of the rubbish, while convicts were trudging along, under heavy burdens of ore, which they supported on their backs by a broad strap across their foreheads. As we passed among these well-behaved gangs of men, I was a little startled by the foreman remarking, that one of those carriers had been convicted of killing ten men, and was under sentence of hard labour for life. Far from there being anything forbidding in the appearance of these murderers, now that they were beyond the reach of intoxicating drink, they bore the ordinary subdued expression of the Meztizo. According to custom, they lashed me to a stanchion as an intruder; but, upon the foreman informing them, that I would pay the usual forfeit of cigaritos, on arriving at the station house, they good-naturedly relieved me. Then we journeyed on and on, until my powers of endurance could sustain no more. We sat down to rest, and to gather strength for a still longer journey. At length we set out again, sometimes climbing up, sometimes climbing down; now stopping to examine different specimens of ores, that reflected back the glare of our lights with dazzling brilliancy, and to look at the endless varieties in the appearance of the rock that filled the spaces in the porphyry matrix. Then we walked for a long way on the top of the aqueduct of the adit, until we at last reached a vacant shaft, through which we were drawn up and landed in the prison-house, from whence we walked to the station-house, where we were dressed in our own clothes again.

The work is nicely got up, and illustrated with a large number of engravings.

The Lives of the British Historians. By Eugene Lawrence. New York: C. Scribner.

We have here, in two neat volumes, an historical, biographical, and literary account of all the historians of note that have flourished in England from the time of the Venerable Bede down to the present century. The author, as he states in a modest preface, having noticed that there was no account in the language of the lives of the British Historians, has been led to publish the following sketches of those eminent men. The historians of England, as a class, unlike their more erratic brethren the poets, have usually been grave, wise, prudent, and virtuous men. Some of them, like Clarendon and Burnet, have taken a large share in the politics of their age, and have left the impress of their peculiar opinions upon the history of their country. Others, like Gibbon and Hume, have been the popular authors of their time, aiding the progress of literature in every land by an example of unselfish devotion to mental improvement. While even the humblest of them have prepared the way by their researches and inquiries for the advent of writers of greater genius, and probably a Macaulay or a Hume would not be unwilling to confess that they had been considerably indebted to Carte and Rapin. "In our own country," continues Mr. Lawrence, "our greatest writers are historians, and already, in the dawn of our literature, it possesses names eminent in history, and worthy to take their place by the side of Robertson and Hume." Our biographer has performed his work well; the lives have evidently been composed with care, and the subject matter of each memoir drawn from the best sources. We do not doubt, therefore, that these volumes may be the means in many quarters of increasing the already marked taste for history and historical writers. It is intended, if the present publication meet with a favourable reception, to continue the series down to the death of Arnold.

Cæsar's Commentaries on the Gallic and Civil Wars. With the Supplementary Books attributed to Hirtius. Including the Alexandrian, African, and Spanish Wars. Literally translated. With Notes, and an Index.

This is the latest publication of Harper's Classical Library. The present is the most complete translation of Cæsar yet presented to the English public. Besides the books deemed authentic, it includes those variously attributed to Hirtius and others, namely, the eighth book of the Gallic War, and the Alexandrian, African, and Spanish Wars. In addition to these, the Fragments, consisting of quotations from various ancient authors relating to Cæsar, are now for the first time given in English.

The utmost attention has been paid to render the translation as closely literal as is consistent with neatness of style. The text which has been followed is that of Oudendorp, collated, however, with the labours of subsequent critics. The notes are of but limited extent, as the classical student is presumed to possess either Oudendorp's, Oberlin's, Anthon's, Prenderville's, or some other of the numerous editions which supply what he is likely to require in this department.

Although Cæsar cannot be regarded as a difficult author, the publisher has had no little trouble in procuring a translation to his mind, in consequence of which considerable delay has arisen. The work has at length been completed, it is hoped satisfactorily, by Mr. W. A. McDevitte, B. A., of Trinity College, Dublin, in conjunction with W. S. Bohn.

Our Church Book Society has lately issued some very appropriate little publications, educational and entertaining.

The Church Catechism Made Plain for the Use of those who cannot Read, Part II., (by the Rev. Paul Trapier, M. A., Minister of Calvary Church, Charleston, S. C.,) is devoted to the Creed. "It is the result of experience," the reverend author remarks, "in bringing truth to the comprehension of unlettered persons, and may be a help to others similarly employed." We have no doubt it will.

A Catechism for Children, by a Southern Presbyter, is stated to be "chiefly from sundry others, and partly from a trial of years of actual teaching;" and "it was designed originally merely as an aid towards giving the Gospel in the Church to Southern servants, but without the hope, however, that it might be of use elsewhere."

Love the Motive Principle and the Motive Power in the Christian Nurture of Children, is a little work in Two Dialogues. It is the production of a lady, who was not, however, permitted to see it completed—"entering into her rest while its pages were in the course of publication,"—a circumstance which gives a solemn interest to it as a record of her latest written thoughts; and especially so, as "its teachings were enforced by the experience of a devout life, confirmed by the testimony of a blessed death."

Les Messagers du Roi—Allegoire—is a French version of the Rev. W. Adams's interesting work—The King's Messengers: designed, we suppose, for the French members of our Church.

The Holy Land, exhibiting the cities and places mentioned in the Old and New Testament, is a bird's eye view of that interesting region, given in a form and size well suited for framing.

The Society have also got ready their excellent *Churchman's Diary* for 1856. It is, as usual, very complete in its matter and arrangement, and is got up with very great neatness.

We have received from the Rev. John Blake, D. D., a circular in relation to an enlarged edition, in course of publication, of his *General Biographical Dictionary.* This work comprises a summary account of the most distinguished persons of all ages, nations, and professions, including more than one hundred articles of American biography.

It was first published in 1836, and it contains 1,096 pages royal octavo. The calculation was made, at the time, that it contained 10,000 different articles, of which more than 1,000 were of American biography. Twelve editions of it have been published. The last one was in 1854.

The author has now been engaged more than three years in collecting and arranging materials to enlarge the work; mainly in bringing in sketches of distinguished persons who have died since 1836; but a few others have been prepared of such as were then accidentally or unavoidably omitted. The whole number of new articles, thus to be introduced, will amount to about 2,000; 800 of these are of American biography; the others are mostly European; 60 of them of persons that died in 1855; 72, in 1854; 93, in 1853; 80, in 1852; 79, in 1851; 82, in 1850; 62, in 1849; 47, in 1848; 47, in 1846; and the others about equally divided in the ten preceding years.

Of the American articles, 15 are of persons that belonged to the State of Maine; 26 to New Hampshire; 25 to Vermont; 100 to Massachusetts; 30 to Rhode Island; 46 to Connecticut; 112 to New York; 31 to New Jersey; 64 to Pennsylvania; 20 to Maryland; 40 to Virginia; 34 to North Carolina; 25 to South Carolina; 15 to Georgia; 18 to Louisiana; 10 to Tennessee; 18 to Kentucky; 29 to Ohio; 12 to Indiana; and the remainder, in less numbers, to the other States.

Of the new articles of American biography, 145 are of clergymen; 168 are of lawyers; 50 are of physicians; 50 are of merchants; 25 are of mechanics; 24 are of booksellers and publishers; 30 are of printers and editors; 50 are of farmers and planters; 80 are of authors; 15 are of foreign missionaries; 120 are designated as statesmen; 80 as scientific, literary, or classical professors; 20 are of manufacturers; 28 are of officers of the American Navy; 60 are of officers of the American Army; and about 100 of judicial or executive magistrates.

About 400 articles of the Foreign Biography have been compiled from the Gentlemen's Magazine; 80 from the Encyclopedia of Universal Biography, London, 1854; about the same number from the London Hand Book of Universal Biography; and the rest from Rose's Biographical Dictionary in 12 volumes, and the British periodicals. The foreign articles are also enriched with many names of booksellers and publishers. Over 100 articles of the American biography have been compiled from the American Almanac; 50 from the American Encyclopedia; but the most of the articles, or about 600, are from correspondents, the periodical press, funeral sermons, and other miscellaneous sources. Among the articles of American biography are philanthropists, who contributed, it is believed, no less than ten millions of dollars to public literary, scientific, and humane purposes.

A new feature has been added to the work, in the present edition, in this respect, viz.: that the author has aimed to gather up the names of persons in the business and producing classes; those who cause national wealth, and give perpetuity to our public institutions—working men—thinking men—though without scholastic education and conventional rank in society. It is particularly designed for editors, professional men, teachers, and general readers.

Blake's Biographical Dictionary is already widely and favourably known, and the recent additions and improvements will materially increase its value, and leave scarcely anything, in fact, to be desired.

The Westminster Review, for October, is an unusually good number, containing the following articles: Theism; Marcus Tullius Cicero; The Position of Women in Barbarism and among the Ancients; Evangelical Teaching; Drunkenness not curable by Legislation; The London Daily Press, and Contemporary Literature. These are all excellent papers, and one in particular—Evangelical Teaching—will be read with interest by Churchmen. We have again to make our acknowledgments to Messrs. Leonard Scott & Co., for the promptness with which we periodically receive their valuable republications.

The Prince of Life; A Story for My Boy, (by G. P. R. James,) is a tale of exciting interest for little boys, which Mr. Dickerson has got up in a very tasteful manner—constituting it a most attractive present for the young.

Man's Duty to Woman.—Let him learn to be grateful to woman for this undoubted achievement of her sex, that it is she—she far more than he, and she too often in despite of him—who has kept Christendom from lapsing back into barbarism,—kept mercy and truth from being utterly overborne by those two greedy monsters, money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each noble deed, and inspired with each patriotic and holy aspiration, by the retiring fortitude of some Spartan, or more than Spartan—some Christian mother. Moses, the deliverer of his people, drawn out of the Nile, by the King's daughter, some one has hinted, is only a symbol of the way that woman's better instincts always outwit the tyrannical diplomacy of man. Let him cheerfully remember, that, though the sinewy sex achieves enterprises on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So everywhere: man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comfort. Above all, let not men practise on woman the perpetual and shameful falsehood of pretending admiration and acting contempt. Let them not exhaust their kindness in adoring her person, and ask in return the humiliation of her soul. Let them not assent to her every opinion, as if she were not strong enough to maintain it against opposition; nor yet manufacture opinion for her, and force it on to her lips by dictation. Let them not crucify her emotions, nor ridicule her frailty, nor crush her individuality, nor insult her dependence, nor play off mean jests upon her honour in convivial companies, nor bandy unclean doubts of her as a wretched substitute for wit, nor whisper vulgar suspicions of her purity, which, as compared with their own, is like the immaculate whiteness of angels. Let them remember that, for the ghastly spectacle of her blasted chastity, they are answerable. Let them multiply her social advantages, enhance her dignity, minister to her intelligence, and by manly gentleness be the champions of her genius, the friends of her fortunes, and the equals, if they can, of her heart.—*Rev. F. D. Huntington, D. D.*

BEARING THE CROSS.

"I will take up the Cross, and bear it bravely, while I *must*: but I will lay it down when I can."—*Mrs. Jameson.*

> Oh, do not dare to lay it down,
> The Cross which He has given;
> But bear it on, to win the crown
> He stores for thee in heaven:
> Though steps be faint, and eyes be dim,
> Wait patiently on God;
> There is one only way to Him,
> The way thy Lord has trod.
>
> Oh! bear thy Cross in lowly trust
> Along the narrow way;
> Nor bear it only while thou *must*,
> But *take* it, day by day.
> Strive bravely up the rugged road,
> As all God's Saints have striven;
> And *then* lay down thy sacred load
> Before the gates of heaven.

—*Church Porch.*

THE NICENE CREED.

Because this was authoritatively set forth by the Council at Nice in part, and by a subsequent Council, it is maintained that this Creed was a development of Christian doctrine, by Church authority, to meet the rising heresies of the time. There are several considerations which show that this supposition is at variance with the facts.

1. The general type of the Nicene formula is as old as the Apostles' Creed. All the notices that we have of either form are incidental references to them, or citations from them, or comments upon them. From these sources of evidence we can now recover and identify both these types of the Creed, *as the recognized symbols of the Churches*, long before the Nicene Council. The oldest extant writing in which the Creed is formally recited, is the Apostolic Constitutions. This, being an Eastern work, presents us with the Creed in its Nicene type, nearly a century before the meeting of that Council.

2. We know that the general uniformity of the symbols of faith held in the Churches had given use to the tradition, in the fourth century, that the Apostles composed one common formula before their separation. But the substantial sameness and circumstantial variety of these symbols, make it much more probable that the Apostles acted in this matter as they did in composing the books of Scripture. That is, each one gave to the Churches he founded such a form of Confession of Faith as was best suited to the capacity and circumstances of the people. Hence we find the two general types already mentioned—a shorter form for the ruder Western nations, and a more elaborate statement of the same truths for the Eastern nations, who were familiar with the refined and subtile philosophies of the Greek, Jewish, and Persian sages.

3. When the Fathers of Nice assembled to consider the opinions of Arius, they evidently spoke, in setting forth the Creed, as *witnesses*, merely, of the ancient faith. The Bishops seem to have produced for general inspection the symbols of their respective churches. These were compared together, and tested by the Scriptures; and the formula which most clearly rebuked the rising heresy, and was most certainly an authentic form of the primitive Creed, was adopted and authoritatively published by the whole Council.

This conciliar examination and publication only extended to the part of the Creed which had been brought into controversy. But *we know*, that the articles subsequently examined and published by the Council of Constantinople, formed a part of the very Creeds which had been submitted at the Council of Nice. For the history of this Council recites at large the Creeds presented by some of the Bishops, as the ancient Creeds of their respective churches; and these Creeds *have all the articles subsequently passed upon by* the Council of Constantinople. The inference, therefore, is irresistible, that those Creeds were used *entire*, and before and after the Council of Nice, *upon the ancient authority by which they had been transmitted to the several churches*: and that the office of the Council was nothing more than to compare them together, reject those which had been fraudulently altered to suit a purpose, and authenticate the true and genuine.

4. The Councils, in the form of their several acts, mark a distinction, as strongly as possible, between their office as witnesses of the ancient faith, and their office as interpreters and expositors of the same faith. In the first character they simply recite the Creed. In the second, they explain and defend its articles by the most subtile and elaborate definitions. The Council of Ephesus, which put forth a great many of these definitions, expressly denounces the penalty of deposition against any clergyman who should propose to a catechumen any other than the Nicene Creed as a Confession of Faith.

For these and other reasons I hold that the Nicene Creed was not a development of Christian doctrine, originated in the fourth century, but that it is one form of the ancient deposit of the faith, "committed" by the Apostles and Apostolic men to the churches which they respectively planted. The existence of such a Creed, in the first age of the Gospel, is as clearly made out as any Christian verity can be. Certainly the evidence is not stronger for the canon of Scripture; and I do not see how any historical testimony could be made stronger.—*Craik's "Search of Truth."*

Twenty-fifth Sunday after Trinity.

The sacred year hath drawn to a close; we have walked with our Mother round her beautiful Zion, where the fountain of life floweth brighter and more glorious than the golden rivers of Paradise. We have seen the Sun of Righteousness arise with healing in his wings; have marked it shine unto the perfect day, and continue without variableness or shadow of turning. What a storied volume hath passed in review before us! What a sublime tissue of revelation hath anticipated the wondrous history. As one solemn year dieth, another dawneth on our holy Church; not as in the physical world, clothed in mystery and uncertainty, but all certain and blessed as the thousands preceding it. Without the inspiration of the seer, her children can tell its future. They have learned it in childhood—venerated it in riper years, and in the hoary time of age, hailed its recurrence with gratitude and joy. Centuries long numbered with the past, have heard her high, angelic hymn of Bethlehem, and her triumphant *Jubilate Deo*; and many a penitent heart chanted in weeping humiliation the mournful *Deus Misereatur*. Still will that celestial minstrelsy steal to the fretted vault of many a cathedral, grown gray under the eye of heaven; and echo in humbler chapels, reared amidst the forest, and floating upon the water. As age succeedeth age, the solemn Litany will continue to be uttered by bishop, priest, and deacon, and responded to by an assemblage of devout worshippers. From its exalted outpouring of benevolent supplication, the selfish will still be called from the narrow circle of anxieties within his bosom, to consider the necessities and woes of his fellow creatures. The indigent; the widow and fatherless; the prisoner, immured in the dreary dungeon; the captive, weeping over the severed ties of home and country; the afflicted in mind, body, and estate, will present to his heart so fearful an aggregate of human sufferings and infirmities, as cannot but open it to charity and compassion.

To the well-developed and justly balanced mind, the Church Liturgy will ever be esteemed a spiritual treasure,

* Dr. Johnson.

incapable of growing dim with the rust of time. Yea, the entire services of our Mother are a rich and delightful study. In them there is an expression of lively faith in the advocacy of Jesus Christ, profound spirituality and self-abasement, the excellency and beauty of history and poetry, and the solemn majesty of sacred song.

Would the stranger ask, "Whence came she?" Refer him to antiquity, whose eldest daughter she is. The perfect fore-shortening in the picture of man's redemption permitted her to behold the Lamb, slain from the beginning, and upon that indestructible corner-stone her lofty columns have been upreared, while the sacred stream from the Mount of Crucifixion is the same whereby her altar is cleansed and sanctified.

The sacred year hath drawn to a close! Again the jubilant songs of Advent will swell upon the infant morn of the Church. Again will Faith, Hope, and Expectation, joyfully behold the Light, streaming from the high towers of Inspiration, converge at length to its centre. Amidst our hallowed mirth, let solemn thoughts of Christ's second coming subdue our minds to awful meditation. Neither misled by the vain predictions of fanaticism, nor the fatal error of unbelief, let us await in Christian meekness and patience, the accomplishment of that final event in the history of this earthly star, where Eden bloomed and innocence dwelt, where man fell, and the ground was cursed for his sake; where Christ, the second Adam, descended, uncrowned, from the glories of the Godhead; where he died—shared the grave of mortality—arose to heaven in conquering might, whence he will surely come again, and earth and ocean shall give up their dead. The time of this momentous event, Infinite Wisdom hath seen fit to shroud from mortal ken. To seek to sound depths unfathomable, is futile as well as impious. Let speculation roll up her map of idle fancies, and lay it beside the bewildered figures of calculation. The Church imposeth not on her children the study of hidden mysteries. The pages of Holy Writ are burnished with unclouded matter for meditation. The path of duty and obedience traced in golden lines from earth to immortality! Remembering the invocation of our solemn Litany, let us cry, "O God, the Father of heaven, have mercy upon us miserable sinners. O God, the Son, Redeemer of the world, have mercy upon us miserable sinners. O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners. O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners," and vouchsafe to lead thy Church with the right hand of Thy power and majesty, as Thou of old didst lead favoured Israel through the perils of the wilderness unto the beautiful Land of Promise.—*Joys and Sorrows of the Ecclesiastical Year.*

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany.

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

PENNSYLVANIA.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

MAINE.—*Free, without Daily Service.*—St. Peter's, Rockland.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ———, London.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

GEORGIA.—*Free, without Daily Service.*—Messiah, St. Mary's.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

TEXAS.—*Free, without Daily Service.*— ———, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

VERMONT.—St. James, Hydeville.

MARYLAND.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ———, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ———, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention.

Yours respectfully,
PRESBYTER.

A HUSBAND THIRTY YEARS ABSENT.—The Cincinnati *Enquirer* relates some facts which anew illustrates the old adage of "truth is stranger than fiction." About six years since, Mrs. Martha Wood, accompanied by her son, his wife, and a couple of children, arrived in that city from New Bedford, Mass. She stated that she was a widow of twenty-four years' standing, her husband having been mate of a whaler, which had been lost at sea. A few days since, a gray-headed and toil-worn man called at the residence of Mrs. Wood, and, inquiring for the widow, announced himself as her long-lost husband. The ship in which he had made his last voyage from New Bedford was cast away on the South Sea Islands, and he was one of the few who escaped a watery grave. After enduring almost unheard-of privations, he succeeded in reaching his native city, and thence proceeded to Cincinnati, where, after thirty years' absence, he was reunited to the partner of his early joys.

Kidder's Gas Regulator Against the World!—FIVE FIRST CLASS PREMIUMS AWARDED AT THE FOLLOWING FAIRS:

Maryland	State Fair,	Baltimore,	October, 1855.
New York	"	Elmira,	" "
New Jersey	"	Camden,	" "
Illinois,	"	Chicago,	" "
American Institute Fair,		New York,	November, 1855.

As an economist, the Regulator stands without a rival or competitor, and the many attempts that have been made to compete with it have all ended in failure. A better light, and more of it for less money, a pure atmosphere, requiring no attention whatever, gives to the consumer a magnificent light at a trifling cost, and all churches, dwellings, and places of business should study their own interest, and adopt it at once. An examination will convince any one of its superior utility, and they will surely order a Regulator at No. 262 Broadway.

J. L. DOUGLASS, Secretary.

Advertisements.

IMPORTANT TO THE LADIES.—DRY GOODS FROM AUCTION AT HALF VALUE.—Broche Long and Square Shawls, from \$3.50 to \$40; Woolen Long and Square Shawls, from 8s. up to \$6; a large lot of Dress Brocade Silks, only 4s. 6d. per yard; rich plaid Silks, 6s. and 8s.; black watered Silk, 8s. to 12s. per yard; plain black Silk, with high lustre, from 4s. 6d. to 10s. per yard; watered Poplins, 4s. 6d.; 150 pieces striped Silk Poplins, only 2s. 6d. (a great bargain); a handsome lot of M. DeLaines, 1s. per yard; English Merino, 1s. 6d. and 2s. 6d. per yard; French Merino, 6s. 6d., 8s., and 10s.; black, plain, and figured Alpaca, 1s. per yard up; Bombazines, 6s. up to 12s.; Blankets and Flannels, very cheap; 400 pieces yard wide English Calico, only 1s. per yard, warranted fast colours; Bonnet and Mantilla Velvets, Ladies' Cloak Cloths, Irish Linens, Shirting, Sheeting, and Pillow Case Muslins. All domestic goods sold at manufacturers' prices.
OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
and 447 Eighth Avenue, between 33d and 34th sts.
French and German Languages spoken in the store. au30-3m

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.
☞ One Price only; no deviation. Kid gloves cleansed.
Miss HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

CARPETING, FLOOR OIL CLOTHS, &c.
SMITH & LOUNSBERRY,
No. 456 BROADWAY, (NEAR GRAND STREET,)
Importers, Wholesale and Retail Dealers.
A choice assortment of MOSAIC, VELVET, TAPESTRY, BRUSSELS, THREE-PLY and INGRAIN CARPETS, constantly on hand.
Also, ENGLISH and AMERICAN FLOOR OIL CLOTHS, DRUGGETS, MATS, MATTING, TABLE and PIANO COVERS, &c., &c.
oct18-2m No. 456 Broadway, near Grand street.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

C. W. IRVING & BROTHER, 240 BOWERY, HAVE in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the LOWEST CASH PRICES.
my31-6m

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES, VICTORINES, CUFFS, MUFFS, &c., made from every description of of the CHOICEST FURS: such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.
J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also FUR TRIMMINGS, is very large. Particular attention given to orders by
J. H. HARLEY,
oct11-3m No. 34 John street, one door from Nassau street.

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.
YOUNG & JAYNE,
No. 364 Broadway, corner of Franklin street.
N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.
THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.
Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.
feb10-1y BARRETT, NEPHEWS & CO.

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.	Gold Tea Sets.
White " "	Fancy " "
Green Sprig " "	" " for silver.
Fancy " "	Tete-a-Tete Sets.
" Chamber Sets.	Rich Large Cups and Saucers.
Best white Stone Sets.	Glass & China Cologne Bottles.
Parian Figures.	Fancy China Candlesticks.
Bohemian Glass.	Wedgewood Ware.

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.
Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low.
DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired.
my31-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.
THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of *CHURCHES AND PUBLIC INSTITUTIONS:*
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
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TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at \$7 per dozen.
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STAINED GLASS FOR CHURCHES, &c., MANUFACTURED by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. GEORGE E. MENDUM, No. 18 Wall street.
je21-1y

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of *TABLE-WARE MADE TO ORDER AND ON HAND,*
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SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH TERM OF this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. HOBART CHETWOOD, Acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of \$10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the school are \$225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, CONN., offers superior advantages to a very limited number of boys. Their health, manners, and morals, receiving constant supervision, make this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS.
ja1-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and when rightly formed, cannot be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14-1y

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JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

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ap19-1y A. J. CAMPBELL.

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOMAS HELMORE, M. A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,
ACCOMPANYING HARMONIES TO THE PSALTER NOTED.
In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.
THE PSALTER NOTED, and other publications, by the Rev. THOMAS HELMORE, M. A.
THE PSALTER NOTED, 8vo. edition, \$1.63. Cheap edition, 18mo., 63 cents.
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A BRIEF DIRECTORY TO THE PLAIN SONG used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. HELMORE. 18mo., price 4 cents, or \$3.13 per hundred; ditto, 8vo., price 13 cents.
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oct18-tf

Piano Forte Warerooms, Bible House.
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MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
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Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
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505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BOISTEIN, LATE JULIA L. NORTHALL, will continue to give instructions in Singing at her residence, No. 200 Bleecker st., commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

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No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
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a12-tf

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feb24-1y

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W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ GENTS' FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.
The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.
Counsellor—The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
President—RICHARD SILL, No. 343 Broadway.
1st Vice President—CHARLES P. BURDETT, No. 47 Fulton street.
2d Vice President—JOHN G. AMBLER, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. WILSON, No. 25 Beaver street.
Recording Secretary—THEO. R. McILWAINE, No. 43 Chambers street.
Financial Secretary—A. W. HOFFMAN, No. 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary mh1-1y

The World Abroad.

Great Britain.—The Court remained at Windsor: her Majesty and the Prince Consort making occasional visits to London.

Prince Albert had presided at an opening of the newly-erected Commercial Travellers' Schools at Pinner, in the presence of the Lord Mayor, the Sheriffs of London, and a numerous and fashionable assemblage of the patrons and friends of the institution. The school is designed for the accommodation of 800 children of both sexes.

Great excitement has been created in England by the London and provincial press, as to the alleged probability of a rupture with the United States. It was rumoured that the American Minister had demanded his passports; but this was contradicted. The subject of the alleged dispute is variously stated,—Central America, Cuba, and a leaning towards Russia by the American Government, are all mentioned. It is believed the misunderstanding originated in the proceedings taken against enlisting for the British army.

There is a confirmation of the report of General Simpson's resignation. General Sir William Codrington is appointed his successor.

It is stated that Lord Westmoreland, the British Ambassador at Vienna, is coming home, and will probably be succeeded by Sir H. Seymour, formerly Minister at St. Petersburg, whose conversations with the Emperor of Russia regarding the "sick man" (Turkey) will be long remembered.

It appears that Government has issued a warrant to allow the families of officers killed or mortally wounded to receive the value of their commission, in lieu of any pension to which they are entitled.

The remains of Sir William Molesworth were interred in Kensal-green, in a grave near that of the late Duke of Sussex.

It is announced that Lord John Russell has consented to deliver a lecture at Exeter Hall, on the subject of "The obstacles which have retarded moral and intellectual progress."

The Cambridge Workingmen's College has enrolled one hundred and sixty-four students. The Rev. Harvey Goodwin, the Principal, had delivered an inaugural lecture.

It is mentioned that within a few days bakers had been sent from London for Scutari, Sebastopol, &c., to make bread on the spot for the army during the approaching winter.

The Orinoco, with 1,000 men for the Crimea, had sailed. The Simoom, with the regiment of the German Legion, had also left for Balaklava.

It seems that Madame Lind Goldschmidt has expressed an intention to visit London for the special purpose of giving a concert in aid of the proposed Nightingale Fund.

The trial of Sir John Dean Paul, and his partners, for disposing of securities entrusted to them as bankers, has ended in their conviction, and a sentence of transportation for fourteen years. "This melancholy case," remarks the *English Churchman*, "affords a most striking lesson and comment upon the tendencies and temptations of the present times, in the higher mercantile classes."

We find that there were still two vacancies in the Cabinet, which the Premier appeared at a loss to fill—the Postmaster-Generalship, which, it is said, has been offered to the Duke of Somerset, and declined; and the Secretaryship for the Colonies, for which Lord John Russell, the Earl of Harrowby, and Lord Elgin, have been lately mentioned.

The papers report another exciting Sunday demonstration in Hyde Park. The suppression is now called for by those who formerly defended it, when it merely related to the question of the observance of the Lord's Day; for now they are no longer confined to that object, but extend to Chartism, the abolition of primogeniture, and other radical changes.

It has been ascertained, with respect to the results of the harvest, that while the yield is found to fall considerably short of the great crop of last year, and in some particular districts, owing to special circumstances, is very defective, yet, on the whole, it is generally believed to be nearly an average produce per acre over much beyond an average surface.

The papers relate a curious and somewhat novel scene at the Darlington corn market, when the millers, not relishing the gradual rise in the price of wheat, or perhaps thinking that the farmers in the district were asking more than a fair market price, absolutely refused to purchase, and left the market in a body.

Violent storms had been experienced along the eastern coast of Great Britain, causing considerable loss in shipping.

It is said that Lord Hardinge is about to resign the command-in-chief of the British army, and will be succeeded either by the Duke of Cambridge or Lord Seaton.

A real *rara avis*—a black swan—has been captured off Exmouth. It was poor in flesh, and evidently exhausted by long flight, but showed by its plumage and other indications that it had been in captivity. It is supposed that by a long succession of storms it has been driven from the Pacific, its only known habitation.

Sir Thomas Trowbridge, who had both limbs shot off in the Crimea, has been united in marriage to Miss Gurney, of Norwich.

Victor Hugo, with his son, and those who signed the recent protest, have been expelled from the Channel Islands.

France.—We learn from Paris that preparations were making to close the Exposition, the efforts to obtain permission to keep it open not having been successful. Amongst the projects of the day, is one for transferring the Bourse to the Exposition building, the existing building not being considered commodious enough; but it is doubtful that it will be acted on.

The French Government is taking vigorous measures to prevent railway accidents. Among other things, every railroad company is ordered to give, in a list of its employees, a statement of their duties, and a detail of their salaries, in order that Government may decide whether the pay is sufficient to secure men of the needful responsibility.

The Paris papers report the discovery of a Legitimist conspiracy, and of the arrest, in connection with it, of a duke bearing one of the oldest names in France.

Austria.—Private letters to England state, that the Austrian occupation of the Principalities is becoming a troublesome question. The Emperor of the French is understood to have expressed a decided intimation on the subject to Baron Protesch-Osten, on his recent visit to Paris. The Porte is said to have positively refused any communication with Count Paar, the Austrian Special Envoy, on the plea that her hands are tied with the Western Powers. Meanwhile, the report is, that the Austrian force in the Principalities is to be augmented by 25,000.

Russia.—According to late accounts from Vienna, the Emperor of Russia was desirous of holding a personal interview, at some place on the frontier, with the Emperor of Austria, King of Prussia, and probably other potentates, with the view of coming to some understanding for the conclusion of peace.

The War.—The *Pacific* brought little that was really news from the seat of war. The details are given of the capture of Kinburn and the forced destruction of the fort of Othakoff. At Sebastopol the Allies continue their repairs of the city, and their preparations for the bombardment of Fort Constantine and the line of works which the Russians hold and are strengthening on the north side. A desultory cannonade was kept up on both sides without much effect. Large detachments were said to have been seen withdrawing from the north side towards Simpheropol, but these evidences of preparations to evacuate are said to have ceased. A belief prevails that the Russians would attack the Allied positions; consequently the advance of the troops was countermanded, and the British have returned to Eupatoria, the French to Baidar, and the Turks and Sardinians to the Tchernaya. Gen. Gortschakoff lately expressed his determination to defend the Crimea at all hazards. Now, however, the Emperor has left him to his own discretion. The Allied army is at present of considerable strength in cavalry, and, as Marshal Pelissier in his despatch of the affair of the 29th ult., speaks of the skirmish of cavalry under Gen. D'Allonville, as "inaugurating a new series of operations," we may expect to see more use made of that arm. Previous accounts have informed us of the advance of the Allies from Eupatoria and other points until almost in the face of the enemy. Prince Gortschakoff now announces to his Government that, in consequence of demonstrations he made on their flank, the Allies have returned to their former positions. We were already aware, that the Russian army of reserve, intended for the defence of Odessa and for reinforcement of the army in the Crimea, was stationed at Nicolaieff. A large Russian force was marched to Odessa when the Allied fleets were seen sailing thitherward, and, on their withdrawal, was marched back as speedily to Nicolaieff. Although since the reduction of Kinburn and Othakoff a land force of the Allies may advance on Nicolaieff, advices from the spot say it is questionable whether such an enterprise is thought of at this late season of the year. The tactics of the Allied Commanders seem directed rather to expose the enemy to the destructive influences of winter, and to cut off his retreat, than to offer open battle. There was a general opinion that the fleets have entered the Gulf of Perekop. Gen. Canrobert has gone on a special mission to Stockholm. As Admiral Dundas is also there, it is surmised their mission is to obtain permission for the Allied fleets to winter in Swedish ports.

Music.—It will be seen by the advertisement of Mr. Horace Waters that he now is sole agent for the sale of some of the best Boston and Philadelphia pianos, melodeons, &c., and purchasers can scarcely fail of having their wishes gratified at his rooms.

CHURCH EDUCATION.

To the Editor of the Churchman:

Mr. Editor:—I was pleased to see in the *Churchman* of the 8th inst. the communication respecting St. Matthew's Hall, New Jersey, and I rejoice, and thank God, that we have such institutions in our midst for rearing up the children of the Church in a godly life, for usefulness in after years, and for happiness in the world to come. May they be increased and multiplied an hundred fold, until every child, born of Church parents, is brought within their heavenly influence, and faithfully "trained up in the way he should go," so that, in after life, "he may not depart from it." I am much pleased to learn from the communication that the rector has decided to retain, hereafter, no pupil in the school, who, after a fair trial, will not be perfectly obedient and submissive to all the discipline and requirements of the institution. Such boys, wanting, as they always are, in honourable and upright principles, exert a most powerful influence over the minds of other pupils, and especially over boys much younger than themselves, and they should be dismissed, in order to prevent the injury they would do to others. Many a promising boy, who, under other circumstances, might have grown up to be a good and honourable man, and comfort to his parents and friends, and an ornament to society, has been ruined by the evil influence of bad and unprincipled boys at school. It is an old saying that one black sheep will spoil a whole flock; and so one bad boy in a boarding school will do an immense amount of evil in leading other scholars astray, and in thwarting the pious instructions and the most wholesome influence of the best and most holy teacher in the land. I once heard a most worthy father say, with a bleeding heart, that he would most cheerfully have given ten thousand dollars if he had never sent his son, a promising little boy, to a certain boarding school, where he was ruined by the evil example of some bad boys there. The feeling and views of that gentleman have been, and are, those of hundreds of other parents; and the best way, undoubtedly, to cure the evil is to dismiss all bad and disorderly boys, after a fair trial, from our schools; and then, with a careful admission of all new pupils, and at an early age, there would be the greatest hope and strongest assurance that the holy discipline and instructions of our Christian schools would produce a deeper and more lasting impression on the minds of their pupils in favour of Christianity and her holy ways than they now do. The rector of St. Matthew's has acted wisely in coming to this decision, and, no doubt, he has done it at great loss of pecuniary interests; but it must beget for his school an increased patronage from careful and considerate parents and guardians, who heartily desire to throw around their children, while at boarding schools, all conceivable safeguards from evil.

Parent.

MELCHISEDEC.

To the Editor of the Churchman:

Dear Sir:—I send you Dr. Macknight's Exposition of Hebrews vii. 11.

"The Apostle does not mean a priest numerically or individually different from the Levitical priests, for that was not to the purpose of his argument: but he means, a priest different from them in His character, ministrations, and in the effects of His ministrations. They were priests after the order of Aaron, *i. e.*, priests by descent. He was a priest after the order of Melchisedec, being immediately appointed to the office by God Himself, as Melchisedec was. Their ministrations sanctified only to the purifying of the flesh; His sanctified to the purifying of the soul from sin: by their ministrations the offending Israelites were delivered only from temporal death; but by His ministrations, penitents are delivered from eternal death."

Do me the favour to use your own judgment in disposing of this quotation. Yours, truly,

R. R.

[An elaborate exposition of this point will be found in another page.—Ed.]

For the Churchman.

P. E. BROTHERHOOD OF NEW YORK.

Mr. Editor:—I would call, through your columns, the attention of the young men of our congregations to the advantages presented by the above Society, branches of which now exist in most of our large cities in the Union.

A payment of $5 initiation, and 75 cents a month dues, insures every member an allowance in sickness, infirmity, or old age, with due provision for the widow and the orphan. But even this is but one of its prominent features: considering the kind and brotherly sympathy and co-operation; the character of its membership generally; the support and countenance reciprocally given in the path of duty; and the necessity almost, in the vicissitudes of life and business, of joining some association for mutual assistance; all present a claim on the Church, and promise it a support and increase even greater than it has had during the five years since its foundation. Its dealings with its members have ever been honourable and above petty technicalities, presenting a contrast to the course of many lodges and secret societies. Connected prominently with the Brotherhood is a system of charity to those outside its membership.

Its privileges are open to all between eighteen and forty-five years of age, who have been baptized in the Church, and are stated attendants on its worship. In such associations, emphatically, do we carry out the divine command, "Bear ye one another's burdens." Copies of its By-Laws may be procured of any of the officers or members, or at the Rooms, No. 637 Broadway.

Philos.

For the Churchman.

OUR SEAMEN.

He saved three hundred persons from perishing in the surf only ten months ago; and within the same year brutally murdered by a ruffian! Has left his feeble widowed wife with two orphans, who are now suffering penury and destitution in a garret, in Monroe street, in this city.

This is literally the truth; and the subscriber, minister of the Floating Church of our Saviour, respectfully presents the facts, and asks that suitable sympathy may be extended to her.

The noble sailor to whom allusion is made above, was John H. Kinnard, the second officer of the ship Yankee Blade, wrecked on a sunken rock some months since on the Pacific coast. The mate, with forty persons, perished in the surf, one day's sail from San Francisco, at the time of the catastrophe.

Mr. Kinnard commanded the second mate's boat, and landed, by his skill and noble daring, *three hundred persons*, through the surf, safely on the beach. His painful and melancholy end is related in the following extracts from Capt. Augustus Proal's letter, from on board the ship Columbia, under date of 27th of August, which only the week before last came to hand.

Ship Columbia, Trapani, Island of Sicily,
August 27, 1855.

Rev. B. C. C. Parker:

My Rev. and Dear Friend:—I trust that a perusal of the enclosed letter will be a sufficient apology for what might seem, or be regarded as an unwarranted liberty. I hope you will excuse my taxing your kindness on such an occasion, but really I don't know of any one I could call upon with more confidence than yourself to carry such awful tidings to a bereaved wife, (I suppose friendless and forlorn,) and I am fearful of the consequence of a too abrupt report reaching this poor woman. They are strangers to me, as I shipped her husband as first mate only the last voyage in New Orleans. During his life, while with me, he has invariably taken a cheerful and active part in our Sunday's services, and before his death I conversed some with him and prayed with and for him; but his sufferings were so intense, and his constant restlessness so great, that it was unsatisfactory from unavoidable interruptions, and I was led to dispense with it; and, moreover, I was deceived by the surgeons at sea, and here, into the hope of his eventful recovery. When the physician signified to me his change of opinion, he directly became senseless, and died without our knowing it. You may better conceive the painfulness of my position than I can relate it in regard to this melancholy affair. The widow, her husband told me, is an English woman, and I should think has some idea of religion, but to what extent I have not the remotest idea. I have taken this liberty in the hope that as one of the shepherds of Christ's flock you would feel an interest in dispensing the comforts and hopes of religion to a poor, broken-hearted, stricken widow, in her prostrating bereavement.

Ship Columbia, Trapani, Island of Sicily,
August 27, 1855.

Mrs. M. A. Kinnard,
No. 103 Monroe St., New York:

My Dear Madam:—It is with unfeigned and painful regret I find myself compelled to inform you of your melancholy bereavement, by the death of your husband, John H. Kinnard, two days ago, on board this ship, here in Trapani harbour. The circumstances under which he came to his end are truly lamentable, and as follows:—You, doubtless, were informed by him, that we sailed from Trieste on the evening of the 10th inst., bound here and to New Orleans. On the evening of the 17th inst., during an altercation he had with one of his watch, the sailor drew his sheath-knife and stabbed him in the neck, below, and rather behind the left ear, which penetrated the spinal marrow, which was, of course, a fatal wound. I did not see it myself, but I believe the above to be the facts of the case. The following day I spoke a steamer, whose surgeon came on board, and led us to hope and believe your husband would recover. He lingered, however, in great agony, until we arrived here, when I immediately engaged a first-rate physician to come and live on board, to be on the spot and do all that could be done for him. He began to sink rapidly, and in about twenty-four hours after our arrival, death relieved him of his sufferings.

Myself and eight of the crew read the burial service over his body, and buried him on the point of land connected with the Lazaretto, designated by the sanitary laws of the port.

And now, Madam, I would fain say something to you, to comfort you in your dreadful affliction: but what *can I say* to heal a broken heart under such a terrible visitation? The limits of a letter present but a poor medium for the attempt. I cannot forbear, however, taking the liberty to point you to God, from whom alone comfort and support can be obtained. Our God is pre-eminently the God of the widow and the fatherless. He has declared to us, in his Holy Word, that "man is born to trouble as the sparks fly upward." He has told us much there, that we ought all of us to be more familiar with than we are. He has declared that He has sent His Son to seek and to save all sinners, and that we can come unto Him only through his dear Son.

I trust and hope I am not addressing one that is an entire stranger to the covenant of mercy and grace, so freely offered to *us all*, in the Gospel of Jesus Christ, our loving but neglected Redeemer. May I not, however, take the liberty of urging upon you to turn to Jesus, that blessed and compassionate Saviour, for comfort, and support, and guidance under your afflictive bereavement; for He alone is mighty to save and willing to be gracious. Call upon Him now in your affliction with earnestness and faithfulness, and you will fully realize the oft-repeated declaration in the Scriptures, that Jesus is indeed an ever-present help in our deepest distress, and in our greatest times of need.

I understood from your husband that you were a stranger in America, and I would commend your calling on the minister of the Episcopal Floating Chapel for Seamen, at the foot of Pike street, East River, New York, who is an excellent good Christian, and a kind-hearted man, and doubtless he can afford to you that religious instruction and comfort that the Gospel so beautifully and so freely imparts to all who are willing to seek for or accept it. The Rev. B. C. C. Parker is the sailors' friend, and a friend to their families also, and I feel fully assured he will cheerfully sympathize with you, and as readily pour into your bleeding heart the healing balm of the Gospel, for which he has been ordained by the Church of Christ in our land of religious freedom, as well of political.

A. Proal.

The subscriber, having discharged the melancholy duty assigned him of breaking the mournful intelligence to his wife, now a broken-hearted widow, found her in very destitute circumstances. She is a little Englishwoman, a stranger in a strange land, too feeble in health to do anything to support herself and orphans, for the future, while grief eats up her heart. A subscription for her and their benefit is now in the hands of the subscriber, who would be happy to be aided in it, by contributions sent by penny post, to his residence, No. 114 East Broadway, or left with Mr. Henry P. Marshall, Seamen's Savings Bank, No. 70 Wall street; or at the store of Messrs. Stanford & Swords, No. 637 Broadway. After the deed of daring and sublimity, performed at the risk of his life, by this noble sailor, the condition of his destitute family need only to be known to the merciful, at this season of general Thanksgiving to God for His goodness to us all, to awaken sympathy and obtain relief.

B. C. C. Parker, 114 East Broadway.

New York, Nov. 20, 1855.

Daily Service and the Protestant Churchman.—We are gratified to find in the columns of our Protestant contemporary the following expression of right feeling on the important subject of Daily Service. It will be seen, however, that the writer in the end qualifies his remarks very materially; and it is a pity, we think, that he should have deemed it necessary so to do.

"It is not my object," he says, "to decry the Daily Service. God forbid! What Christian man or woman can think too highly of the spirit of prayer, and the duty of prayer, at all times, and in all places! If we have a Daily Service, let it be celebrated with due solemnity, and made as attractive as our Sunday services. In some few churches this is so. Let it be, too, at such hours as will accommodate those for whom it is intended, as is the case in some of the parishes in England, where the workingmen assemble morning and evening to 'worship the Lord in the beauty of holiness.' Perhaps it is unfair to try the system by the cold and careless manner in which it has generally been worked in this country, but experience seems to indicate that our people do not ask for a Daily Service. The popular taste rather demands sermons or lectures; and we must be careful in our efforts to maintain the dignity and encourage the use of our ritual, that we do not overlook the *importance of preaching as a means of grace.*"

Prayer we must still believe is better than mere preaching: besides, too, it is not a matter of prayer alone; but Prayer and Sacraments. The weekly, perhaps daily reception of the Blessed Sacrament is the natural, almost necessary consequence of Daily Service rightly used. And as Archbishop Laud says,—"Of the pulpit, it is at most, Hoc est verbum meum, but of the Holy Altar, Hoc est Corpus Meum."

Marriage of a Nobleman in Canada.—The marriage of Sophia, second daughter of Sir Allan MacNab, premier of the Canadian ministers, to William Coutts, Viscount Bury, son of the late Earl of Albemarle, (we learn from a Canadian paper,) took place at Dunourn Castle, the residence of the bride's father, on Thursday last, with great eclat. The ceremony was performed by the Lord Bishop of Toronto, assisted by the archdeacon of Kingston, the bride's uncle, the marriage having been previously solemnized in accordance with the Roman Catholic ritual, the bride being a member of that Church. The extreme beauty of the bride robed in her bridal dress, says the *Hamilton Spectator*, was the theme of every tongue. The Governor general, Sir Edmund Head, was present at the marriage, and at the *dejeuner* following proposed the health of the happy pair, which was responded to by Lord Bury, the bridegroom. A brilliant company of about one hundred and fifty persons was present, including the members of the Cabinet, several of the members of Parliament, and prominent persons from different parts of the province. Miss Charlotte Boulton and the Misses Stewart were bridesmaids.

Indiscriminate Charity.—Above all things, we would again urge the danger, in every respect, of indiscriminate charity. By whatever hands given, public or private, it deserves not the name of charity. You might as well throw your money into the street, and let the poor scramble for it, and then regret or be astonished at the riot you create, was Dr. Chalmers's opinion; and every day's experience confirms his wisdom. Investigation in every case—close, constant, personal investigation—should precede and attend all alms-giving. Our office, all the charitable societies, dispensary or other physicians, the overseers of the poor, the policemen, the ministers of every name among the poor, everybody, and every means of light and counsel, should be resorted to, and the maxim, "Be ye wise as serpents, harmless as doves," must be carried into our charities as well as into other departments of our religion.—*Report of the Boston Society for the Prevention of Pauperism.*

As the purple hue of the evening cloud vanishes, and naught but a dull gray mass remains; so is the death of man:—it is the departure, the fading away of the light of the soul from the body.—*From the German.*

Yale College.—The catalogue of Yale College, recently published, contains the names of 473 undergraduates and 146 professional students, a total of 619. They are classed as follows: seniors, 97; juniors, 111; sophomores, 111; freshmen, 154; students of theology, 25; of law, 26; of medicine, 32; of philosophy and arts, 63.

Clerical Changes.

The Rev. Joseph Muenscher, D. D., of Mount Vernon, O., has been appointed Professor of Biblical Learning in Jubilee College, Illinois.

The Rev. William G. Spencer, late assistant minister of St. Paul's Church, Troy, N. Y., has accepted the rectorship of St. Stephen's Church, Terre Haute, Ind.

The Rev. W. W. Seymour, rector of St. James' Church, Great Barrington, has accepted the rectorship of All Saints' Church, Sing Sing, New York.

The vestry of Trinity Church, in New Haven, have accepted the resignation of the Rev. Mr. Pitkin, associate rector, who has accepted a call to the rectorship of St. Peter's Church, Albany.

The Rev. William C. Crane has resigned the rectorship of St. Paul's Church, Centreville, Md., and accepted an appointment as special agent of the City Missionary Committee of Baltimore, and missionary of the S. W. district.

The Rev. C. A. Bruce, late of Trinity Church, Fort Wayne, Indiana, has accepted a call to the rectorship of Trinity Church, Michigan City, in the same diocese.

The Rev. T. S. Rumney has resigned the rectorship of St. Peter's Church, Uniontown, Pa., and accepted a call to Grace Church, White Plains, N. Y.

The Rev. John F. Worthington has removed from Pittsfield, Illinois, to Louisiana, Pike county, Missouri.

The Rev. Edward B. Boggs has accepted the rectorship of St. Matthew's Church, Bedford, Westchester county, N. Y.

The Rev. Aaron Van Nostrand has been received into the diocese of Western New York, and appointed missionary at Clyde and Wolcott, Wayne county.

The Rev. W. Presbury has resigned the charge of the Church of the Epiphany, Port Gibson, Claiborne county, Mississippi, and accepted a call to Grace Church, Paducah, Kentucky, from the 1st of January next.

Died.

On the 16th inst., at Upper Morrisania, Westchester county, N. Y., Mr. William A. Preston, aged 33 years, formerly an employee in the *Churchman* office.

In this city, on the 17th inst., Mary S., wife of James M. Griffin, aged 43 years.

Notices.

Course of Lectures.—A course of ten lectures in aid of the Charity Fund of the P. E. Brotherhood, New York, will be delivered on Tuesday evenings, in the Lecture Room of the Mercantile Library Association, Astor Place.

The first Lecture will be delivered December 4th, by Edward H. Parker, M. D., Professor in the New York Medical College. Subject: *Ancient and Modern Witchcraft.*

The following gentlemen have also kindly consented to lecture: Rt. Rev. John H. Hopkins, D. D., LL.D., Rt. Rev. John Williams, D. D., Rt. Rev. Thomas M. Clark, D. D., Rev. Francis Vinton, D. D., Rev. Thomas W. Coit, D. D., LL. D., Rev. A. Cleveland Coxe, Lewis W. Mansfield, Esq.

Price of admission to the Course—Gentlemen, $2; Ladies, $1; Clergymen and members of the Brotherhood, $1. Single admission, 25 cents.

Tickets to be obtained at Thomas N. Stanford's, No. 637 Broadway; at the office of this paper, or of any of the members of the Brotherhood.

☞ Programme next week.

New York, November 19, 1855.

A Fair to assist in building the Free Church of the Good Shepherd, Fifty-fourth street, will be held a few days before Christmas. Aid for the purpose is earnestly solicited. Contributions of any kind will be gratefully received, and may be directed to Mrs. R. Hoyt, care of T. N. Stanford, 637 Broadway. nov8-tf

Free Church of the Holy Martyrs.—The Poor.—The approach of winter makes it necessary for the Missionary to remind the benevolent that the calls on him are incessant. Fuel and clothing are now to be added to other indispensable requisites. Will not those who have the means enable him to cheer the destitute? "A yearly contributor" sends him $5. Further donations may be left with Stanford & Swords, 637 Broadway, or with

nov8-tf James Millett, 171 East Seventeenth street.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Acknowledgments.

Free Church of the Good Shepherd, Fifty-fourth St.

The Missionary thankfully acknowledges the receipt of the following sums to assist in building:

From P. Schieffelin, Esq., $10; two ladies, $10; Hoboken, $5; Baltimore, $1; S. C. W., $2.50; E. F. W., $2.50; E. N., $5; D. L. E., $40; Anon., $1; Birthday offering, $5; Holy Cross, Troy, $3.

Further assistance is much needed, and earnestly solicited, and may be sent to the care of T. N. Stanford, Esq., No. 637 Broadway.

Ralph Hoyt, Missionary.

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
Office, No. 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice. nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity, supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜ nov8-4t

Herring's Patent Champion Fire-Proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

Advertisements.

MUSIC AT HALF PRICE.—HORACE WATERS, No. 333 Broadway, Agent for the sale of many of the best Boston and New York Pianos and Melodeons, will sell at less prices for cash than ever before offered in this market. Second-hand Pianos at great bargains. Music at half-price during this month. Pianos and Melodeons for rent, and rent allowed on purchase. nov22-2t*

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most improved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested. sep6-3m*

PEW FOR SALE.—A LARGE, DESIRABLE FRONT PEW FOR sale, in St. Bartholomew's Church, capable of seating eight persons, with large table desk and draw. Inquire of WM. PITT, No. 17 Third Avenue, corner of Eighth street. nov15-3t*

PRINTING! **JOHN A. GRAY,** BY STEAM!
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BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letter-press or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17-tf-5p

WANTS.

$2.000 SALARY.—AT ST. THOMAS' HALL, HOLLY Springs, Miss., a Church School for Boys, the above salary will be given to a very accomplished linguist. There is no healthier region in the world, and a charming population, highly educated and refined, may present additional considerations.

No person need apply who has not some reputation in the Church at large for elegant scholarship. J. W. ROGERS, Rector.
nov22-3t

AN ENGLISH LADY OF TALENT AND EXPERIENCE in tuition, who has studied under the first masters in London and Paris, wishes for an engagement as Daily Governess, or to give lessons in French, Drawing, and Music. Address "W. W.," to the care of Mr. T. J. CROWEN, No. 699 Broadway, New York.
nov15-3t*

GOVERNESS.—A LADY FROM SCOTLAND, MUCH EXPERIENCED in teaching, wishes for an engagement in a private family. In addition to the usual English subjects, she is qualified to teach Music, French, Italian, and Drawing. The best references can be given. She has no objection to the Southern States. Apply (postpaid) to the Rev. J. BUTLER, A. M., Hamilton, Canada West. nov8-3t
October 29, 1855.

EPISCOPALIAN SERVANTS WANTED FOR CLERGYMEN'S FAMILIES.—Cooks, Chambermaids, Waiter-girls, &c. Also, a middle-aged Servant, of all work, to go to Texas. Apply immediately at the CHURCH OF ENGLAND HOME, No. 149 Grand street.
nov1-4t*

PRIVATE TUITION, OR OTHER LITERARY EMPLOYMENT.—A student in one of the learned professions, having a few leisure hours daily at his disposal, would be glad to devote them to private tuition, or to any other suitable literary employment. For further particulars, address "B. F.," *Churchman* Office.

TWO LADS, OF RESPECTABLE PARENTAGE, and possessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

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References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMILIES, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.
mh1-1y

PUBLICATIONS.

THE MOST ELEGANT RELIGIOUS GIFT BOOK EVER PUBLISHED IN AMERICA.—D. APPLETON & CO., Nos. 346 and 348 Broadway, will publish on the 1st of December:

THE HOLY GOSPELS;
ILLUSTRATED IN FORTY ORIGINAL DESIGNS.
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One Volume folio, Antique Morocco. Price $20.

"These designs, so long celebrated for their exquisite beauty, and having for some years been in the hands of several of the first engravers, are now first given to the public in their complete form. We look upon the present volume as a most rare and precious Commentary on the Gospels. Where is the scholar or the orator who can explain our Lord's Parables with the power shown in the portraiture here given of the "Ten Virgins," and the "Sleeping Husbandmen?" What preacher can teach the humility or the majesty of duty more eloquently than the illustrations here presented of Christ rebuking pride by setting a child before his Disciples, and subduing worldliness by calling Matthew from his gold to follow the Master unto the end? What exegeses, however learned or eloquent, can equal the touch of this genius in bringing to the heart the meaning of the Resurrection of Lazarus, and the pathos of Gethsemane and Calvary?"—Extract from Preface.

LIST OF PLATES.

1. The Child Jesus in the Workshop of Joseph. 2. The Annunciation to the Blessed Virgin Mary. 3. The Visitation of the Blessed Virgin. 4. John in his name. 5. The Nativity of Jesus Christ. 6. The Presentation of the Child Jesus in the Temple. 7. Adoration of the Magi. 8. The Massacre of the Innocents. 9. The Flight into Egypt. 10. The Child Jesus in the midst of the Doctors. 11. The Baptism of Christ. 12. The Marriage in Cana of Galilee. 13. The call of Matthew. 14. The Sinner Anointing the feet of Jesus. 15. Jesus Sitting in the Ship, teaching the Multitude. 16. Christ in the House of Mary and Martha. 17. The Parable of the Good Seed and of the Tares. 18. The Cure of the Sick. 19. The Parable of the Prodigal Son. 20. Who is the greatest in the Kingdom of Heaven. 21. Woe to the Pharisees. 22. The Parable of the Ten Virgins. 23. Jesus raiseth Lazarus. 24. Christ Entereth Jerusalem. 25. Jesus Washing the Disciples' feet. 26. John leaning upon the Bosom of Jesus. 27. The Disciples Asleep. 28. The Arrest of Jesus. 29. Peter's Denial of Christ. 30. Herod and Pilate are made friends. 31. Barabbas Released. 32. Behold the Man! 33. Jesus Scourged. 34. Bearing the Cross. 35. The Crucifixion. 36. The Burial. 37. The Resurrection. 38. Appearance of Jesus to Thomas. 39. Charge of Jesus to Peter. 40. The Ascension.

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